THE

CHINESE REPOSITORY.

VOL. X.

FROM JANUARY TO DECEMBER, 1841.

CANTON:
PRINTED FOR THE PROPRIETORS.

1841.

THE CHINESE REPOSITORY.

VOL. V.

FROM JANUARY TO DECEMBER, 1836.

CANTON:
PRINTED FOR THE PROPRIETORS.
1837.

INDEX.

THE

CHINESE REPOSITORY.

VOL. X.—JANUARY, 1841.—No. 1.

ART. I. *Chinese history: its value and character, as viewed and exhibited by native historians; with a notice of the work entitled History Made Easy.*

WHO does not wish to know the full history of the Chinese? The time, the manner, and the route, by which the progenitors of the blackhaired race reached the hills of Tang—their leader and his line of ancestors, with all the knowledge, traditional or self-taught, possessed by him—the rise and progress of learning in every department, concerning things and relations, civil, social, and moral,—such as the invention of writing and the materials for executing it, the wheel and the loom, and the successive steps in bringing to perfection the various products of the soil in both their natural and artificial states—architecture and the vast varieties of handicrafts, with every branch of knowledge whereof these all are applications—schools, of every grade and class, with their numerous regulations—domestic and state policy, in their all-but-endless changes—oh, who would not like to draw back the veil that now shrouds the past and look through the vista of bygone ages, and see in their germ and progress all those things which now fill, or ought to fill, the history of the Chinese empire? But is this practicable? Can any one venture upon such an undertaking! For drawing a map of the empire in its original state—for ascertaining the situation of the first little colony—and for marking the earliest advances in the arts and manufactures—where can the historian collect his trustworthy materials? In fact, do any exist? If so, what and where? Are there monuments, or

testimonies and witnesses of any kind, capable of being wrought into an edifice so complete that it shall exhibit the successive dynasties, as they rise one after another, in full relief and in their true proportions? For completing all that the most curious can desire, doubtless the requisite materials cannot be found; but with our own present very limited knowledge of Chinese antiquities, it is quite impossible to say how much can be obtained, or what can be achieved. Yet surely a faithful exhibition of whatever does exist, bearing the stamp of authenticity, will not, cannot fail, to interest the reader, and thereby secure in behalf of Sinim a degree of consideration not hitherto or at present enjoyed.

On a work so arduous, it were impossible to enter without being impressed with a deep sense of its greatness—too great ever to be accomplished except by the united strength of many. Brief and miscellaneous *notes* are all that we dare to promise; and for the imperfection of these, we must crave the most candid indulgence of the critic. A complete history of China, from the earliest times, may be easily pictured in fancy; but in reality to draw forth the full outline, collect and arrange the materials, is a work far beyond the grasp of any single hand: our notes, however, though they must be brief and miscellaneous, shall usually, if not in all cases, be derived from original sources. With a catalogue of the imperial library, 四庫書目, *Sze Foo Shoo Muh*, by our side, for a guide, references can be made to the best authors; and these it will be our endeavor as far as practicable to consult. Sometimes we shall introduce translations, and sometimes analyses may be substituted, according as the one or the other may seem most likely to meet the wishes of our readers.

The Chinese empire—unsurpassed in its antiquity and almost unrivalled in its extent and resources—now invites our attention. Native historians,—who have studied with the best advantages for arriving at the truth—denying to the empire that duration which weaker and more credulous minds have conjectured—assign limits for it which do not much differ from the chronology of our own inspired records. What these native historians have written, it shall be our endeavor to ascertain and to state. In our earlier volumes some short papers have been given—sketching an outline of Chinese history; and in our last volume, the reader has in his possession valuable biographical notices, by Rémusat, of some of the most eminent Chinese historians of ancient or of modern times. The writings of Szema Tseën, and those of other early historians, we shall have occasion frequently to consult; but we have here first to introduce to

the notice of our readers a popular work of modern date: it is the 綱鑑易知錄 *Kang Keen E Che Lüh*, or History Made Easy. The character and value of Chinese history, generally, as viewed by native historians, are exhibited in an Introduction and Preface to this work more fairly than can be done by any equally brief remarks of our own. And our readers, we presume, will not be displeased with these papers, although cumbered with the disadvantages almost inseparable from mere translations. The first paper is a short Introduction, written by an uncle of the principal author, of which the following is a translation.

Introduction.

"Succeeding the Annals written by Confucius [春秋 *Chun Tsew*] and subsequently, in one grand whole illustrating the rise and fall of states, no work is superior to the 綱目 *Kang Muh;* indeed the incidents comprised therein are so numerous, extending over a period of several thousand years, that the reader seems in an ocean, wide-spreading and boundless. Compilers—following brevity, paring off the redundancies—celebrated hands, have appeared in crowds; but their nice words and profound thoughts, the meaning of their language, the reality of their statements, are so imperfectly and obscurely expressed, that even those who are the most fond of learning and of profound thinking, with minds fitted to comprehend what they read, are yet without means of forming a connected chain of the events recorded. And this they are unable to do even after they have examined other books and consulted their friends and teachers. Being myself ever fond of investigating the great principles of the Annals by Confucius, I have always found delight in perusing the entire Kang Muh (or Historical Principia). During the ten years and upwards that I held office in Shense, Szechuen, Shanse, and Honan, so completely was I engrossed with public affairs, that very few were the days afforded for the pleasures of historical reading. The moments of leisure that occasionally occurred were insufficient for the study of entire histories; and of the compilations, seized at intervals for reperusal, I was only able to comprehend their general import.

"Formerly my relative, the honorable Lewtsun, a member of the Board of War, rising from the office of lieutenant-governor in Fuhkeën to the governorship of Kwangtung and Kwangse, with Tsootsae my nephew, having collected the productions of many ancient and modern worthies of celebrity, compiled a work which they called 古文觀止 *Koo Wan Kwan Che*, or A Complete View of

Ancient Learning [the Ne Plus Ultra of Ancient Lore]. This my relative published, with an introduction of his own. Already it has circulated through the whole empire: as a corrector of youth, and as a work servicable to those of more advanced learning, its merits are neither few nor small.

"In the spring of this year I received an imperial commission, appointing me lieutenant-governor of Yunnan; and Tsootsae with his friends the Chows, Tsingchuen and Singjŏ, having prepared a draft of their work, entitled History Made Easy, sent it far away to me. Upon a cursory perusal of its leading parts, I found it modeled after the Kang Muh, as compiled by Wang and Lew, with brevity and diffuseness, elegance and plainness, blended in an admirable manner. Selecting a chapter at random and carefully perusing it, I found that no principles had been omitted, no books left unconsulted; so that the readers, without examining other writings or consulting their friends and teachers, could comprehend it and form a connected chain of events. And I was also pleased to find that I now understood in the minutest details that of which before I had only obtained general ideas. The terms "Made Easy," are fitly and correctly applied to it; and as a corrector of youth and a work servicable to those of more advanced learning, its merits far surpass the *Koo Wăn Kwan Che*. Will not its popularity, therefore, excel in an equal ratio? I quickly directed its publication, having prepared for it this Introduction.

"Written by Tsunle Leihyen, uncle to the [principal] author, lieutenant-governor of Yunnan, assistant director of military affairs in Keënchang and Peihtseĕ and of the military stores in Szechuen and Kweichow, and one of the principal members of the Censorate, on an auspicious day, in the spring of 1712.

(L. S.) "Seal of Woo Tsunle Leihyen."

Here ends the commendatory essay of the patron of Woo Tsootsae, Chow Tsingchuen, and Chow Singjŏ, the three joint authors, or rather compilers, of the History Made Easy. Immediately after the Introduction, we have from Woo Tsootsae the following —

Preface.

"When a youth I had a strong inclination to read historical works, but had advanced even to old age, without having read through a single one: and why? Because, being naturally very dull, and unable quickly to comprehend what I read, it was, even while trying to understand it, suddenly forgotten. Moreover, my know-

ledge of words being very limited, it was constantly necessary to consult authorities. Besides, early disabled by diseased feet, I had no mind for the study of the classics and general literature; while of cities and towns, of mountains and rivers, not one was visited. Although possessed of a strong inclination to read history, I was yet like the deaf devoid of hearing, and like the blind devoid of sight; therefore ere the reading a single chapter was completed, I suddenly became disgusted and wearied. This was the reason why I never read through a single work. Still, although I possessed a strong inclination to read history, and desired to study a multitude of books for perfecting my inquiries, and to visit all the noted hills and great rivers for the extension of my observations, I deemed it impracticable. Hence I was led to inquire, what method of reading I should adopt in order to obtain the accomplishment of my wishes.

"Always I have observed that those who found delight in history, were for the most part far more intelligent than other men, capable of compassing much at a glance, never forgetting what they had once read, and without any labored effort readily digesting what they had acquired; hence, when they read historical works, they must needs seek for such as were ample; and when they discoursed thereon they must necessarily be inclined to such as were profound; but those who are stupid, like myself, should take that history which is concise rather than those which are ample, and that which is plain rather than such as are profound; then perchance they may be able to obtain that to which they aspire.

"The two Chows, Tsingchuen and Singjŏ, were the friends of my earliest years, my youthful fellow-students, engaged with me in the study of history. In the 43d year of Kanghe (A. D. 1705), having compiled from the Kang Muh a complete work, they submitted it to me as a model for historical reading; and immediately in conjunction with them I engaged in its revision, which without interruption from the winter's cold or the summer's rain was continued for six successive years.

"Displeased with the diffuse style of the manuscript, we aimed to select what was most important and to pare off what was redundant; and anxious to remove all obscurity, we labored to bring forward the general heads and to present them in the most perspicuous order. Of the facts which were recorded therein we diligently searched for the origin and source, carefully describing and attentively explaining them, endeavoring to make them as distinctly visible as the finger laid in the palm of the hand, so as not to burden the mind or oppress the

memory. The geography has been traced in such well defined lines, and the ancient names so compared with the modern, that the whole seem as reality before your eyes, without shadow of error in any way whatsoever. The rivers, too, with their names and all their turnings and windings, are described with faithful precision. Obscure and difficult phraseology, and terms that are unusual or obsolete, are marked and pointed with such clearness and distinctness, that they may be read without impediment or hesitancy. The writing of the characters (or words) and their words have been attended to and marked with every possible care, so as to avoid following and perpetuating former error and mistakes such as writing 魯 *loo* for 魚 *yu*, 亥 *hae* for 豕 *she*, &c. If in every place required, notes and explanations were to be introduced, they would be multiplied to an indefinite extent; their entire omission would be a capital defect, their too frequent repetition cumbersome; hence a system of references has been adopted, which may serve to give life and animation, and add spirit and unity to the whole, not unlike the blood-vessels that penetrate every part of the human body! Such, as here delineated, is the method of studying history, which, with grateful emotions for its completion, I now submit to the reader.

"My former condition of inability to read through a single work while possessed of a strong inclination to study history, and the impracticability of obtaining such a method of reading as I desired—obtained at length by the completion of the work compiled by my two friends,—although unable to read a multitude of books for the perfecting of my inquiries or to traverse noted hills and great rivers for the extension of my information—compared with that previous state of having ears devoid of hearing and eyes devoid of sight, differs in a very great degree! Yes, at length I perceive that the disinclination for historical reading, and the inability to understand discourses on this subject, do not result entirely from poor natural endowments and bad masters, but rather from the defective works of compilers, constructed in such a manner that they are unfitted to direct the inclination or enlighten the understanding.

"My two friends desired me to publish our work without delay. To this I replied, that it was not well to give it so hastily to the public, urging that it should be delayed for further correction, so as to allow time to supply its defects—permitting it to be used only as a text-book for the children in private schools. Unexpectedly at this moment my friend Choo Shinghwae sent me the records of the Ming dynasty, which he had copied out in a complete work. These I immediately

compiled, that they might be added to the other in case of its publication,—which, after being kept under review for another whole year, began to assume a finished shape. Again my two friends desired that the work, introduced by a preface from an able master, should be published, believing that it would obtain a wide circulation. I replied, that it was yet without that surpassing erudition which could give it celebrity and fix with sufficient accuracy the rise and fall of a hundred generations, and that moreover it but faintly portrayed the merits of those it describes, and but poorly exhibited their achievements and their failures. In all the minor points of style—such as the structure of sentences, the form and sounds of the characters, &c., it has only a mediocrity of merit. Though it may obtain a place in the most obscure schools and libraries, celebrity it cannot have, nor be expected to acquire a lasting fame. Being published under the terms "Made Easy," how many are there, except those who are as stupid as myself, who will not be offended by its conciseness, and who will not laugh at its humble style?

"Written by Woo Shingkeuen Tsootsae at the hall Chihmŭh in Shanyin, on the 15th day of 7th month in the spring of the 50th year of the reign of Kanghe.

(L. S.) "Seal of Woo Shingkeuen Tsootsae."

The History Made Easy comprises a chronological series of events, extending from the earliest times of Chinese history to the close of the Ming dynasty. The copy before us is bound in 36 vols., the whole being divided into 112 sections or *keuen*, giving a total of nearly 8000 pages. Immediately after the preface, introduced above, the compilers have given in detail the rules, ten in number, by which they have been guided in preparing their work for publication.

The 1st has reference to the mode of compiling their work. A general history ought to the studied throughout, from beginning to end; but men of ordinary capacities are not capable of performing such a task; hence the necessity for an abridgment of general history—which ought to be prepared only with the greatest care, so as to preserve unity, and by giving brevity to the narrative render every object and every subject more lucid. This the compilers have endeavored to effect. Their work is, for the most part, an abridgment of one of the *Tung Keën*, or "General Mirrors" of history—apparently that of Choo, the celebrated commentator of the Four Books, and is called 通鑑綱目 *Tung Keën Kang Mŭh.*

The 2d has reference to the arrangement of the *Kang* and the *Muh*, in order to give method and order to their work. The *Kang* 綱 are the heads or the principal parts of the history; they form a brief text of the whole work, down to the close of the Yuen dynasty. The *Muh* are the subordinate parts of the history; they are to the *Kang* (so the Chinese say) what the eyes are to the head, or what the strands are to the rope, of which it is composed. There may be a *Kang* without a *Muh; vice versâ*, not.

The 3d has reference to the arrangement adopted by the compilers in the subordinate part of their work. In the first part down to the reign of 威烈 *Weileĕ* of the Chow dynasty, and also in the last part of it, after the fall of the Yuen family, our compilers do not employ the *Muh;* in the first part, prior to Weileĕ's reign, they use 綱 *Kang* and 紀 *Ke;* in the last part, after the rise of the Ming line, they presume not to employ either *Kang Muh* or *Kang Ke*, but content themselves with a plain and simple narrative, without any of these divisions.

The 4th explains their system of references, adopted with the special purpose of rendering more easy the reading of history "by men of only ordinary capacities," like themselves. Having divided their work into sections (112 as specified above), and numbered the leaves of each section, the references are easy, and need no explanation from us. References in this manner, so common in our own, are seldom made by the Chinese in their books—for, as they intimate, it argues a want of intellect and a bad memory.

The 5th explains their mode of referring to, and specifying, the original works from which their materials have been derived. This they have done to enable the reader, whenever disposed, to refer to those authorities, either to see that there be no error in the abridgment, or to make himself more fully acquainted with the subject in hand.

The 6th explains their manner of treating the subject of geography—which is simply that of specifying the place, by its modern name, where each respective event occurred,—for if the reader of history is ignorant of the place, "the narrative will be to him like a dream."

The 7th explains the new mode of punctuation, employed by the compilers. The Chinese usually omit all marks of punctuation; but in the History Made Easy, not only is the whole of the text divided into sentences and clauses by appropriate marks, but the good

and bad qualities of men and things are indicated—the first by white marks or small circles, the second by black marks.

The 8th describes their use of marks for indicating sentences or periods, and the clauses or the subdivisions of periods. They say, 詞住而意亦住者爲句用小圈於字之旁 *tsze choo, urh e yih choo chay, wei keu; yung seaou keuen yu tsze che pang;* i. e. "a complete proposition, where the sense also is complete, makes a period (or sentence); and it is indicated by a small round mark placed at the side of the word (where it terminates):" 詞住而意未住者爲讀用小圈於字之中 *tsze choo, urh e we choo chay, wei tow; yung seaou keuen yu tsze che chung;* i. e. "a complete proposition, where the sense is not complete, makes a clause; and it is indicated by a small round mark placed between the words."

The 9th explains and illustrates the care which has been taken to secure a correct text,—a particular in which Chinese typography is exceedingly defective, especially in all books of light reading.

The 10th and last explains and illustrates the care taken to mark the different readings of the same character when it may chance to have different meanings, distinguishable only by different sounds.

Immediately following these ten rules is a long list of distinguished authors and literati, 178 in number, beginning with Szema Tseën of the Western Han, and closing with one of the later worthies of the Ming dynasty. Their principal works are also given, in notes attached to their respective names. The list is a good one, and might not, perhaps, be out of place in the Chinese Repository; but in case of publication, it would require original notes, which at present we are unable to prepare—and this must be our apology for omitting it.

Next to this list of authors, we have a catalogue of sovereigns, from Pwankoo to Tsungching or Chwangleë, whose reign closed with the late dynasty, A. D. 1643. This list of sovereigns, if practicable, shall appear in our next number. After it, the compilers proceed with the main body of their work, commencing with 盤古 *Pwankoo*, who, according to Chinese tradition, 首出御世 *show chuh yu she*, "first appeared in our world."

B.

ART. II. *Notices of Japan, No. V.: political state of the empire, classes of people, laws, prisons, &c.*

THE government of Japan is supposed to be, like that of most oriental states, despotic; and so in fact it is, although the received idea of despotism requires some little modification to render it perfectly applicable to the sovereign ruling authority of Japan. We must especially abstract from that idea one of its greatest evils, and one which is habitually, whether or not justly, conceived to be inseparable from, if not an essential part of, despotism—namely, its arbitrariness. Liberty is, indeed, unknown in Japan; it exists not even in the common intercourse of man with man; and the very idea of freedom, as distinguished from rude license, could, perhaps, hardly be made intelligible to a native of that extraordinary empire. But, on the other hand, no individual in the whole nation, high or low, is above the law; both sovereigns, the supreme *mikado*, and his lieutenant-master the *siogoun*, seeming to be as completely enthralled by Japanese despotism as the meanest of their subjects, if not more so. If it be asked, how despotism can exist, unless wielded by a despotic sovereign, either monarch, oligarchy, or democracy, which last may be interpreted *demagogue;* the answer is, that at least at this present time, law and established custom, unvarying, known to all, and pressing upon all alike, are the despots of Japan. Scarcely an action of life is exempt from their rigid, inflexible, and irksome control; but he who complies with their dictates has no arbitrary power, no capricious tyranny to apprehend.

Japan is a feudal empire, according to the very spirit of feudality. The *mikado*, as the successor and representative of the gods, is the nominal proprietor, as well as sovereign, of the realm; the *siogoun*, his deputy or vicegerent. His dominions are divided, with the exception of the portion reserved to the crown, into principalities, held in vassalage by their respective hereditary princes. Under them, the land is parceled out amongst the nobility, who hold their hereditary estates by military service.

The utter impotence for good or for evil of the nominally all-powerful *mikado* has been sufficiently shown in a former paper, as also the perpetual thralldom in which he is held by the very honors paid him. It is, probably, the ever-recurring annoyance of these troublesome honors, that still induces the *mikado* frequently to abdicate in favor of a son or daughter. If even by this step they gain very little that can be called liberty, they at least escape from their task of diurnal immobility, and are no longer, it may be hoped, actually restrained from all locomotion.

The next personage to be noticed, in speaking of the political condition of Japan, is the *mikado*'s vicegerent, the *siogoun*, or *kubo*, the names being indifferently given him, without any clear explanation of diversity of signification between them.* Klaproth, however, indicates *siogoun* as the more appropriate title. This

* [In the note on page 305 of vol. IX, the term *kubo* is applied to the *mikado* at Miyako. It is however more commonly applied to the *siogoun* at Yedo, but an examination of the Chinese characters employed for this title shows that 公方 or 'the lord's palace,' might sometimes be applied to the *mikado* without committing a very glaring blunder, though it is no doubt incorrect to apply that term to the *mikado* though he is known by it in some parts of Kiusiu.]

supposed virtually-absolute sovereign, who is still so called by many writers, we find, upon carefully examining the details given by those same writers, to be nearly as destitute of real power, as much secluded from the public eye, and enmeshed in the inextricable web of law and custom, as his nominal master.

The *siogoun* * scarcely ever stirs beyond the precincts of his spacious palace inclosure; even his religious pilgrimages, and his journeys to Miyako to do homage, or in Japanese phrase, make his compliment, to the *mikado*, being now performed by a deputy. The business of government is represented as wholly unworthy of engaging his thoughts; and his time is said to be so skillfully occupied, as scarcely to leave him leisure, had he the wish, to attend to the affairs of the empire.

The mere official duties of ceremony imposed upon the *siogoun*—the observances of etiquette, the receiving the homage or compliment, and the presents of those permitted and bound to offer both, upon frequently recurring festival days and the like—are represented as sufficient fully to occupy three individuals. These important ceremonies are regulated and conducted by a host of courtiers, holding what we should call household offices, and always about the person of the *siogoun*. But lest any notion of degradation in this actual nullity, any perception of being, like the *mikado*, but the shadow of a sovereign, should germinate in the imperial breast, or be planted there by some ambitious favorite, both the *siogoun* and his court are constantly surrounded and watched by the innumerable spies of the council of state, which now constitutes the real executive power.

The members of the council of state are differently given by different writers; but the best authority † makes them thirteen—to wit, five councillors of the first class, uniformly selected from the princes of the empire, and eight of the second class, selected from the nobility. Other ministers are mentioned who do not appear to be comprehended in the council; these are the temple lords, who seem to be laymen, though the actual regulators of all religious matters, and the two ministers, called by some writers commissioners for foreign affairs, by others lieutenants of police, or heads of the spies; and, indeed, the concerns of Japan with foreigners should naturally belong rather to the police department than to any especial minister. The councillors of both classes are almost uniformly chosen from amongst the descendants of those princes and nobles who distinguished themselves as partisans of the founder of the present *siogoun* dynasty, during the civil war that preceded, and the intrigues that assisted his usurpation. Over the council presides a councillor of the highest class, and he is invariably a descendant of Ino Kamon no kami, a minister who rendered an essential service to the same usurper's posterity. This president is entitled Governor of the Empire: and his office, if resembling that of an European premier, or rather of an oriental vizier, appears even to transcend both in authority. All the other councillors and every department of administration are subordinate to him; no affair can be undertaken without his concurrence; and a notion is said to prevail in Japan, that he is individually empowered to depose a *siogoun* who should govern ill, and to substitute another, of course the legal heir, in his place; but this is manifestly a mistaken or confused conception of a power vested in the whole council, though possibly exercised by their president, which will presently be explained, and which it will then appear is not held gratuitously.

* Fischer. † Siebold.

This council of state transacts the whole business of government, decides upon every measure, sanctions or reverses every sentence of death pronounced by an imperial governor, appoints to all efficient offices, corresponds with the local authorities; and upon the occurrence in any part of Japan of any affair in which the course to be pursued is not clearly marked out by law or precedent, must be consulted, and pronounce its decree, before a single step be taken by even the highest local officers. Each councillor has his own specific department, for which, in the common routine, he alone is responsible; but the measures of which, upon any important point, must be discussed, and adopted or rejected, by the whole body of his colleagues, headed by their president.

When any proposition has been duly investigated and determined upon by the council, the resolution taken is laid before the *siogoun* for his sanction. This usually follows, as a matter of course, nine times in ten without the monarch's even inquiring what he is called upon to confirm. But if, by some extraordinary accident, he should chance to trouble himself about the concerns of his empire, and, either upon rational grounds or through caprice, withhold the sanction requested, the proceeding consequent upon the difference of opinion between the monarch and his ministers is prescribed by law. The measure is not at once abandoned, as might be imagined by persons thinking of the *siogoun* as a despotic sovereign; it is, on the contrary, referred to the arbitration of three princes of the blood, the nearest kinsmen of the monarch, his probable heir, in default of a son, being one, if of sufficient age. The sentence of these arbitrators, whatever it be, and whatever be the question submitted to them, is not only final, but fraught with important, and, to European minds, painful results.

Should the verdict be in favor of the council, the *siogoun* has no alternative; he may not revoke his previous refusal, and yield to the united judgment of his ministers and the arbitrators, but must immediately abdicate in favor of his son or other legal heir. Such an abdication, for various causes, is an act so constantly recurring, that it bears a specific name, *inkio;* and a regular habitation for the abdicating *siogoun* is as established and essential a provision of the Yedo court, as a jointure-house for a queen-dowager in this country. To this inferior abode the *siogoun*, against whose opinion the arbitrators have decided, instantly retires, and his successor takes possession of the vacated palace.

Should the arbitrators pronounce in favor of the monarch, the consequences are yet more serious, inasmuch as the minister who proposed and most strongly urged the obnoxious act, if not every member of the council, headed by the president—whose supreme authority should involve responsibility—is under the necessity of committing suicide, according to the Japanese mode, by ripping himself up. When to this always possible, if not often recurring, necessity, is added, that the whole council, collectively and individually, is surrounded by spies, known and unknown, employed by superiors, inferiors, rivals, and each other, it will be evident that these seemingly absolute ministers cannot venture upon the infraction of any law, or upon any deed of violence, of rapacity, or of arbitrary tyranny, except with the sword of Damocles, it may be said, literally as well as metaphorically, hanging over their heads.

Turn we now to the vassal princes of the empire, whose power appears to be the chief object of apprehension to the *siogoun* and his council.

There were originally sixty-eight principalities, hereditary, but subject to forfeiture in case of treason. Of this penalty, advantage was taken by successive

usurpers during the civil wars, to weaken apprehended rivals by the subdivision of their dominions. The consequence of these proceedings is, that there are now said to be 604 distinct administrations, including great and small principalities, lordships, and imperial towns.

The princes, called *kok-shyu* [or *kokushi*], or lords of the land, are of two grades, the *dai-mio* ('very much honored'), who hold their principalities directly of the *mikado*, and the *sai-mio* ('much honored'), who hold theirs of the *siogoun*. Both *dai-mio* and *sai-mio* are nominally absolute in their respective states. They govern with all the forms and organization of actual sovereignty, and each, by means of his noble vassals, maintains his own army; but they are entangled in a net of suzerain policy, which disables even the mightiest from attempting aught against the *siogoun* or his council; and so completely and annoyingly are they controlled, alike in their public duties and in their private enjoyments, that in no class of Japanese is the practice of *(inkio)* abdicating in favor of a son so prevalent as amongst these grandees. A reigning prince of advanced age is never seen in Japan.

The actual administration of every principality is conducted, not by the prince himself or ministers of his choice, but by two *go-karô*, or secretaries, appointed by the Yedo council, the one to reside in the principality, the other at Yedo, where the family of the absent secretary is detained in hostage for his fidelity. These double appointments extend to all high provincial posts, and it is only by the regular annual alternation of situation of the two colleagues that men holding such posts ever see their families. Nor are the secretaries, thus obtruded on their nominal master, allowed to act as their own or the prince's judgment may dictate. They are, in fact, the mere delegates of the council, whose orders are transmitted by the secretary at Yedo to the secretary at the capital of the principality.

Either every alternate year, or the half of every year, the princes are compelled to spend at Yedo, and that is the only time during which they can enjoy the society of their families, there kept as hostages. During their residence in their own dominions, they are not only separated from those families, illegitimate as well as legitimate, but strictly prohibited from holding any species of intercourse, innocent or criminal, with the other sex. The ceremonious observances that fill their time, as the *siogoun's*, are prescribed from Yedo. They may not appear without their palace-walls, except at stated times and according to stated forms; nay, the very hours of their down-lying and up-rising are imperatively preördained by the council That no infraction of these intolerable restrictions can escape the knowledge of the council through the instrumentality of their spies, every prince and his household are well aware; but it is said that into some of the principalities those spies penetrate at the hazard of their lives; from one, Satzuma,* hardly any are said ever to return, and the Yedo government, never acknowledging them as its servants, never inquires into or avenges their fate.

But all this does not afford sufficient security in the opinion of government.

* Doeff. [This principality lies in the southern part of Kinsiu, and its prince is one of the most powerful in the empire. He monopolizes the whole trade between Lewchew and Japan, and governs Lewchew and the intermediate islands by his own officers, and has the reputation of allowing an underhand trade with the Chinese in a few articles.]

Lest the princes should, even at the sacrifice of all that is dear to them, confederate against the *siogoun*, neighboring princes are not allowed to reside simultaneously in their respective dominions, unless, indeed, ill-will should be known to exist between them, in which case their mutual jealousies are sedulously fomented, by affording them occasions of collision. But the plan chiefly relied upon for insuring their subjection is to keep them dependent by poverty. To reduce them to the required state of indigence, many means are employed.

Nearly the whole military duty of the empire is thrown upon the princes; they are required to maintain troops rateably, according to the extent of their dominions, and to furnish even those required for the imperial provinces, the administration of which is avowedly in the hands of the Yedo council. Thus, at Nagasaki, which during the last two centuries has been the only seat of foreign commerce, the whole profit of which is devoured by the *siogoun*, council, governors, and their understrappers, and which for that very purpose was dismembered from a principality, and coverted into an imperial city, the duty of guarding the bay falls altogether upon the princes of Fizen and Chikuzen, whose dominions the bay divides. The two centuries of profound peace, which Japan has enjoyed since the adoption of the exclusive system, have naturally lessened the need of troops. The consequent diminution of expense is felt to be a great object; but neither the princes nor their subjects are the persons destined to profit by the saving thus effected. The number of troops to be maintained by each prince is, indeed in just proportion to that originally allotted them; but the sum which the troops so dispensed with would have cost them, they are required to pay into the treasury at Yedo.

Other modes of impoverishment there are, to which, when necessary, recourse is had. One is that of obliging the princes to display extravagant pomp and magnificence during their residence at Yedo, involving them in every imaginable expense. Should these ways of draining his exchequer prove insufficient with some extraordinarily opulent or prudent prince, two resources are kept in reserve, which have never yet failed. One of these is the *siogoun's* inviting himself to dinner with his inconveniently wealthy vassal, at his Yedo palace; the other, the obtaining for him, from the *mikado*, some highly coveted post at the *daïri*. The expense of duly entertaining the *siogoun*, or of receiving the investiture of an exalted *daïri* office, is such as no Japanese fortune has yet proved able to stand.

Of the lordships, it may suffice to say, that they seem to be merely very inferior principalities, the government of which is managed and controlled in a manner perfectly analogous to that just described.

The provinces and towns retained as imperial domains are administered by imperial governors, appointed by the state council at Yedo, and whose fidelity is similarly secured. To every government, two governors are appointed; one of whom resides at Yedo, the other at his post, his family remaining as hostages at court, and he himself being subjected to the same restrictions and annoyances as the princes in their principalities; the two governors annually relieve each other in their government. Their authority in their governments is equal to that of the princes, or rather of the princes' secretaries in the principalities; except that a governor cannot inflict capital punishment until the sentence has been ratified at Yedo, whilst the princes may freely exercise this act of sovereignty. But neither prince nor governor likes to pronounce sentence of death, lest the

perpetration of crimes requiring such punishment should be imputed to connivance, negligence, or general mal-administration on their part.

The governor is assisted by an official establishment, appointed by the council of state, most of the members of which are subject to the same restrictions as himself; and their number would be incredible, were we not told that the principle of Japanese government is to employ the most persons possible of the higher and middle classes. The official establishment of Nagasaki, the only one of which the Dutch writers have personal knowledge, may be worth giving as a sample.*

The governor has under him two secretaries, and a number of *go-banyosi*,† or superior police-officers, to each of whom is allotted a department, for which he is responsible, and a number of *banyosi*, or under police-officers, to execute his orders. All these are subject to the governor's authority; but the following officers are wholly independent of him: the treasurer, a sort of district chancellor of the exchequer, who is second in rank to the governor, and has an accountant to assist him in his labors; and the military commandant of town and district, the third in rank. Of all these official persons—the *banyosi*, who are of a very inferior degree, excepted—only the treasurer and the military commandant are permitted to have their families at Nagasaki. It is needless to repeat, that all these are surrounded by spies.

And here, having again occasion to mention the ever-recurring spies, it may be worth while to pause, in order to say a word or two further upon this mainspring of Japanese government. Their Japanese name of *metsuke* is interpreted by Dr. Von Siebold to mean 'steady looker,' or observer; by the Dutch writers, 'lookers across.' They are of every rank in life, from the lowest to the highest beneath that of a prince, since even the proudest noblemen undertake the base office, either in obedience to commands which it were death—that is to say, imperative self-slaughter—to disobey, or impelled by the hope of succeeding to the lucrative post of him in whom they can detect guilt. Those spies at Nagasaki, who are subject to the governor, are entitled to demand on audience of him at any hour of the day or night; and woe betide him, should he, by postponing their admission, incur the risk of their reports being transmitted to Yedo otherwise than through himself. But there are other spies, not officially known, upon himself; and this, which notwithstanding the constant mention of spies as official public characters, it is self-evident must be the case, is further proved by the following anecdote of the success of a high-born spy. The incident did not, indeed, fall under the personal observation of the Dutch factory, inasmuch as it occurred in another and remote government, Matsmai; but it is given upon good authority, and is general in its application.

"Complaints‡ of the governor of this province had reached the court, which took its own measures for ascertaining their truth. The agreeable tidings that the governor was displaced were speedily received; but it was not without astonishment that the capital, Matsmai, recognized in his successor a journeyman

* Doeff and Meylan.

† [*Go-banyosi* is a term of general designation; *go* means imperial or governmental, and is applied to whatever appertains to the government; *han* means to watch, to judge, to oversee (a *ban no iye* or *ban-ya*, is a guard-house); and *si* is officer; so that a *go-banyosi* is a governmental overseeing officer. These officers are perhaps confined to imperial cities like Nagasaki, for none of our informants have ever heard of such a title.]

‡ Meylan.

tobacco-cutter, who, some months before, had suddenly disappeared from his master's shop. The journeyman tobacco-cutter had been personated by a noble of the land, who had assumed that disguise in order to exercise the office of a spy, for which he had been sent to Matsmai by the court."

To return to Nagasaki. The officers hitherto mentioned are all governmental officers; but the affairs of the town itself, its own police, &c., are managed, not by them, but by separate municipal authorities—to wit, a council of nine, something akin to a mayor and aldermen, but holding their offices hereditarily. The resolutions of this council must, however, be unanimous; if not, they are submitted to the governor. The municipal council employ, as their ministers and servants, a regiment of *ottona* and *kashira*, to whose superintendence the peace and good conduct of every street in the town is committed; a superintendence much facilitated by closing the gates of every street at a certain hour of the evening, after which no one can pass in or out, without an especial permission from his *kashira* or *ottona*.

But all this organization of watchfulness does not satisfy the care,—despotic or paternal, of the government, or perhaps we should say of the institutions, for the safety of the people. Every town and village in the realm is parceled out into lots of five houses, the heads of which are made answerable for each other; each is bound to report to his *kashira* every and any misdemeanor, irregularity, or even unusual occurrence, in any of his four neighbors' houses, which from the *kashira* is transmitted through the *ottona* to the municipal council; so that it may be said, not that one half, but that each half, of the nation is made a spy upon the other half, or that the whole nation is a spy upon itself. The householders are further bound to exercise the same vigilance over the portion of the street before their houses; any disaster that may there happen, in a chance broil among strangers, being imputed to the negligence of the adjoining householders. Any neglect of interference or report is punished, according to the occasion, with fine, stripes, imprisonment or arrest in the offender's own house; which last is a very different thing in Japan from what it is in other countries. In Japan, the whole family of the man sentenced to domiciliary arrest is cut off from all intercourse with the external world; the doors and windows of the house being boarded up, to insure the seclusion. The offender is suspended during the whole time, if in office, from his office and salary; if a tradesman or artisan, from exercising his trade; and, moreover, no man in the house may shave, a disgrace as well as an inconvenience. How the subsistence of the family is provided for during this long period of inaction and non-intercourse, does not appear.

One consequence or necessary concomitant of this system of mutual espial is, that a man should have some power of choosing the neighbors whom he is to watch and be watched by. Accordingly, no one can change his residence without a certificate of good conduct from the neighbors he wishes to leave, and permission from the inhabitants of the street to which he would remove to come amongst them. The result of this minutely ramified and complete organization is said to be that, the whole empire affording no hiding-place for a criminal, there is no country where so few crimes against property are committed; and doors may be left unbarred, with little fear of robbery.

The population of Japan, which is variously estimated by different writers at from 15,000,000 to 40,000,000 of souls, is divided, if not exactly into castes, yet into nearly hereditary classes. It is held to be the duty of every individual to

remain through life in the class in which he was born, unless exalted by some very peculiar and extraordinary circumstance. To endeavor to rise above his station is somewhat discreditable; to sink below it utterly so. These classes are eight.*

Class 1 is that of the *kokushi*, or princes, including both *dai-miō* and *sai-miō*, whose condition has been already sufficiently explained.

Class 2 is that of the *kie-nin;* literally, 'noblemen.' These noblemen, as before said, hold all their lands in fief, by military service, due to the several princes, or, in the imperial provinces, to the *siogoun*. The number of warriors due from each nobleman is regulated by the size and value of his estate; and they provide for the performance of his duty by the under-granting, or subinfeudation of their lands. From this noble class are selected the ministers who are not princes, the great offices of state, governors, &c., &c.; and the universal passion for these offices serves, in a great measure, to keep the nobility dependent upon the court, but not sufficiently so to satisfy the jealousy of government. Many of the precautions employed towards the princes are likewise resorted to with respect to the nobles. They are not, indeed, deprived of their families, except when holding provincial office; but they are compelled to spend a considerable part of every year at Yedo, and are there required to display a magnificence, which, if not quite equal to that exacted from the princes, is so far beyond their means, that it doubly weakens them; first, by actually impoverishing, and secondly, by inducing them to lessen the number of their military vassals, in order to derive a larger income from their estates. In the profound peace Japan has for two centuries enjoyed, this is probably esteemed safe policy.

Class 3 consists of the priesthood of Japan, Sintoo and Budhist alike. Of these, it will be more convenient to speak in an account of the religion of Japan.

Class 4 is that of the *samorai*, or military, and consists of the vassals of the nobility. The service by which they hold their lands is now, and has long been, if not altogether nominal, yet very easy, as they have only to furnish troops sufficient to give guards and splendor to the courts of the *mikado*, the *siogoun*, and the princes, to preserve internal tranquillity, and to watch the coast. In former times, prior to the closing of the empire against foreigners, and confining every native within its limits, the Japanese soldiery are said to have been well known and highly valued throughout Asia, where, as soldiers of fortune, they served every potentate and state willing to engage them. That practice is now forbidden; and their military prowess must have died away, since it has had no field of action. But still, this class, useless as it may now appear, ranks in general esteem next to their feudal superiors. The *siogoun* is said to maintain, besides the *samorai* of the imperial provinces, a body of armed men called the *dozin*, included in this class, but considered very inferior to the *samorai*, and bearing more affinity to the French gendarmery than to regular troops.

It should be observed, whilst upon this subject, that captain Golownin, in his account of his captivity in Japan, says the imperial soldiers were so superior in rank and appearance to those of the princes, that he at first mistook the imperial privates for officers. No writer of the Dutch factory mentions any such difference; and generally speaking, Golownin's situation—a prisoner in a remote province, conversing only through rude and ignorant Kurile interpreters, or by

* Meylan.

teaching his visitors Russian—rendered him so obnoxious to error, that when he differs from those who have better, though still very imperfect, means of information, his testimony can have little weight; but upon this subject, having been almost wholly guarded by military, it is at least possible that he should be better informed than upon most others, and that such a difference may exist. These four classes constitute the higher orders of Japanese, and enjoy the especial, the envied privilege of wearing two swords, and the *hakama*, or petticoat-trowsers.

Class 5 comprehends the upper portion of the middle orders of society. It consists of inferior officials and professional—that is to say, medical—men; persons deemed respectable, or, to borrow an expressive French phrase, *comme il faut*, and permitted to wear one sword and the trowsers.

Cass 6 comprises the lower, or trading portion of the middle orders; as merchants, and the more considerable shopkeepers. In this class, regarded with ineffable disdain, are found the only wealthy individuals in Japan. Far from being, like their superiors, forced into extravagant ostentation for the purpose of impoverishment, these persons are not allowed to imitate that ostentation. The degree of that splendor they may display is strictly limited, and they can spend their money only in those luxuries, comforts, and pleasures, which their superiors are obliged to forego, in order to support their station. The degrading step by which alone, if he aspire to ape his superiors, the richest merchant can, as a nominal, evade these sumptuary laws, has been already noticed; and even when thus indulged with one sword, never may he, under any circumstances, aspire to the trowsers.

Class 7 is composed of petty shopkeepers, mechanics, and artisans of all descriptions—one trade, of which presently, expected—and including, strange to say, artists. The general appreciation of this class it is not easy to fix, as every separate genus, and even species, appears to be differently valued, according to the different occupations and trades; as, for instance, we are told that goldsmiths and painters rank much above carpenters and blacksmiths; but whether any difference be made between artists and housepainters does not appear.

Class 8 consists of the peasantry, and day-laborers of all kinds. Of the former, the greater part appear to be, in fact, the villains or serfs of the landed proprietors; and even those who make some approach to the condition of an English farmer, or rather of a continental *metayer*—that being the Japanese mode of letting land—are said to be so heavily burdened with contributions, that indigence keeps them in a state of complete degradation.

To these recognized eight classes might be added a ninth, to locate the exception from the seventh above alluded to. This exception consists of the tanners, curriers, and all unhappy beings connected in any way with the leather trade. From some peculiar prejudice, originating probably in the Sintoo doctrine of defilement by contract with death, these dealers in hides or leather are the very *pariahs*, or outcasts of Japanese society. They are not permitted to dwell in the towns or villages with other men, but inhabit villages exclusively their own, whence they are called into the towns only to discharge the functions of executioners and gaolers, in which, if they need assistance, the tea-house proprietors are bound to supply it. They are not allowed to pollute an inn or public house with their presence, but, if in need of refreshment on a journey, they are served with what

they purchase outside, and the landlord would rather throw away than take back a vessel from which one had drunk. Finally, they are not numbered in a census of the population; and, what is yet more whimsical, their villages, when situated upon the high road, are not measured in the length of that road*—are subtracted from it, as nonentities—so that, in paying by the distance between town and town, the relays of men and cattle stationed at the post-houses, the traveler is actually carried *gratis* through a village inhabited by makers of leather.

The Japanese laws are very sanguinary, admitting but little distinction between different shades of guilt, and none that turn upon the magnitude of theft. They admit of no fines—except, perhaps, in some trifling† misdemeanors amenable to municipal jurisdiction, because in the opinion of the Japanese legislators, such pecuniary punishments would give an unfair advantage to rich over poor criminals.

Due pains are likewise taken to make the laws known to all classes alike. In every town and village is a spot inclosed by palisades, where, from a scaffold, every new law is proclaimed to the people; and where it is afterwards placarded, for the benefit of such as may have been absent from the proclamation. The code of police regulations is constantly placarded there.

In fact, the administra ion of justice is said to be extremely pure, making no distinction between high and low, rich and poor. If offenses against the state are more certainly punished than those against individuals, it is only because the officers of government would risk their own lives by neglecting to prosecute a state criminal, whilst the prosecution of crimes of the second class rests with the individual injured, who may not think it worth his while, for the mere gratification of taking a fellow-creature's life, to add the expense and trouble of a lawsuit to the evils he has already endured.

Minor complaints and offenses are carried before the *ottona*,‡ who act, in a manner secretly, as police magistrates, under the advice and control of the spies. The fairness of their adjudications is further insured by a right of appeal to the public tribunals. But to afford means of escaping such publicity is one main object of the authority intrusted to these municipal delegates, who redress grievances and punish small transgressions *natsbon*, thus sparing the character and feelings of many an offender. The public tribunals are very solemn, diligent, and astute in their proceedings, and seldom fail, we are assured, to elicit the truth. But to effect this, when evidence and other means are wanting, they have recourse to torture. From their verdict there is no appeal.

Capital punishment, and even sentence of death, necessarily involve confiscation of property, and disgrace to the family of the criminal. Hence, a man of the higher orders, publicly accused and conscious of guilt, prevents his trial by at once ripping himself up. If the criminal be arrested too suddenly to allow of this step, and the family excite sufficient interest to induce the judicial and prison authorities to incur some little risk for their sake, recourse is had to two *natsbon* forms of death before sentence. When most kindness is felt, the prisoner is privately supplied with a weapon with which to rip himself up; but this is a rare indulgence, because attended with considerable risk to the friendly agent. The more ordinary course is, to order the prisoner to be tortured, for the purpose of extorting confession; at the same time, causing an intimation to be given to the executioner, that should the operation prove fatal, no questions will be asked. In

* Siebold. † Meylan. ‡ Fischer.

either case, the prisoner is reported to have died of disease; and being presumed guiltless, because unconvicted, the body is delivered to the family for interment, and the concomitant evils of conviction are avoided.

The criminal, who, not having thus eluded or forestalled his fate, is sentenced to death, is bound with cords, set upon a horse, and thus led to the place of execution—an open field without the town,—his crime being published both by word of mouth and by a flag. Upon his way thither, any person who pleases may give him refreshment—a permission seldom made use of. Upon reaching the appointed spot, the judges, with their assistants, take their places, surrounded by the insignia of their office, and with unsheathed weapons. The prisoner here receives from the executioner a cup of *sake*, with some of its regular accompaniments, as dried or salted fish, roots, mushrooms, fruit, or pastry; and this he is allowed to share with his friends. He is then seated upon a straw mat, between two heaps of sand, and his head is struck off with a sword. The severed head is set up upon a stake, to which is affixed a placard, announcing the crime that had incurred such punishment. It is thus exposed for three days, after which the relations are allowed to bury as much of the corpse as the birds of prey have left.

This is the description given by the Dutch writers of an execution, and doubtless is what they have witnessed at Nagasaki. But a conjecture may be hazarded, that the forms are those practiced only towards criminals of the lower orders founded upon what was said in a former paper of the mode of putting high-born offenders to death; and perhaps a second, not improbable, conjecture might be added—to wit, that however precise are the laws of Japan, much is left to the pleasure of the judge, in relation to the mode of inflicting the immutable doom. But whatever be thought of the ideas here thrown out, it is very clear that both of these are the merciful forms of execution, as we elsewhere learn that prisoners are frequently and publicly tortured to death, and that the excellence of the executioner is measured by the number of wounds—sixteen is said to be the maximum—that he can inflict without causing death.* Upon these occasions, it is reported that the young nobles habitually lend the executioner their swords, as a trial of the edge and temper of a new blade. It is further asserted, that they take great delight in witnessing executions, especially such as are enhanced by torture. One species of torture, in which a shirt of reeds, the criminal's only garment, is set on fire, is considered so superlatively entertaining from the sufferer's contortions, that it has acquired the name of 'the death-dance.'†

While speaking of executions, it should be said that, in the Annals of the Siogouns, the abdomen-ripping is spoken of as a mode of punishment commanded by the monarch. This statement, though at variance with every other upon this subject, derives a character of authenticity from the book's Japanese origin. Yet, when it is considered that the nominal translator, Titsingh, was very little acquainted with Japanese; that his translation was, in fact, made by native interpreters with their imperfect knowledge of Dutch; that the scientific philologist, Klaproth, finds the *opperhoofd's* other translations full of blunders; and, finally, that the work was first published long after Titsingh's death in a French version; the probability may be suspected of an imperial hint to a great personage, that he would do well and wisely to perform the *hara-kiri*, being converted into a command.

* Titsingh. † Meylan.

The prisons for slight offenses, and the treatment therein, are very tolerable. Captain Golownin describes the worst in which he and his companions were confined at Matsmai, as a row of cages in a building like a barn; and, despite his bitter complaints, it is evident, from his own account, that the cages were reasonably airy, with provision for cleanliness and warmth; also that the prisoners were reasonably well fed, according to the dietary of the country, though inadequately for Russian appetites. That this was the ordinary prison is likewise evident from several circumstances; such as his having been told, when about to be removed thither from another place of confinement, that he was now to be in a real prison; his finding in one of the cages a native culprit under sentence of flagellation; and the name, *roya*, 'cage,' given by Golownin as designating this building, and also by old Kæmpfer as the name of a prison.

But this description by no means appplies to prisons destined for heinous offenders, tried or untried, and which every account represents as frightful, and appropriately named *gokuya*—*Anglicè*, hell. In these prisons * or dungeons, fifteen or twenty persons are crammed together into one room, situated within the walls of the government-house, lighted and ventilated only by one small grated window in the roof. The door of this dungeon is never opened, except to bring in or take out a prisoner. The captives are refused books, pipes, and every kind of recreation; they are not allowed to take their own bedding in with them, and their silken or linen girdle is exchanged for a straw band, the wearing of which is a disgrace. The filth of the dungeon is removed through a hole in the wall, and through that same hole the victuals of the prisoners are introduced. These victuals are of the very worst description; and although the prisoners are allowed to purchase or to receive from their friends better food, no individual purchaser or receiver of supplies can derive any benefit from his acquisition, unless it be sufficient to satisfy the appetites of all his chamber or dungeon-fellows. The inmates of this detestable abode, a detention in which might be punishment adequate to most offenses, being left wholly to their own government whilst confined there, have established the law of the strongest, and that in its worst form; a ruthless democratic tyranny, where the weakest is the minority.

* Fischer.

ART. III. *Prospectus of the Medical Philanthropic Society, for China and the East.* London, 1840.

[From this prospectus our readers will learn with pleasure, that Mr. Lay is not unmindful of the promise made to the Medical Missionary Society at a public meeting in Canton. Along with the prospectus, we have the names of a *provisional committee*, consisting of the following gentlemen: G. Tradescant Lay esq., Joseph H. Arnold esq., Horatio Hardy esq., M. Chalmers esq., M. D., Rev. Samuel Kidd, James Bennet esq., M. D, Hezekiah Clark esq., W. Alers Hankey esq. An early day was to be named to organize a society for carrying into effect the suggestions contained in the Prospectus.

The efforts of this new Society we hope will be commensurate with the exigencies that have called it into being. In the prospectus, a reference might, we think, with propriety have been made to an institution established in Macao by Dr. Morrison, and thus noticed by Dr. Pearson in 1821. Dr. P. says: "Some months ago, Dr. Morrison instituted a dispensary for supplying the Chinese poor with advice and medicines, which he superintends himself from one to two hours every morning. I have also been able to give pretty constant attendance, and have had an opportunity of observing the details of Chinese practice, in from about ten to fifteen cases daily. * * * I am happy to say that the institution has already done much good—much human suffering has been relieved. Upwards of 300 patients have made grateful acknowledgments for renovated health." A native physician and apothecary was employed as an assistant in this establishment, with the occasional attendance of an herbalist. See the Anglo-Chinese Gleaner for January, 1821, pp. 6, 7.]

The honor of founding the first institution, for conferring upon the Chinese the benefits of European science in medicine and surgery, is due to Dr. T. R. Colledge, surgeon to the English factory in China. Observing the prevalence of diseases of the eye among this people, and their entire unskillfulness in treating them, he opened, in 1837, an Ophthalmic Hospital in Macao, in which, during the five years of its continuance, more than four thousand persons were relieved, not only of those disorders, but likewise of other maladies. This establishment was closed in 1832, from an increase of medical duties devolving upon Dr. Colledge, in consequence of the departure of the late respected Dr. Pearson to England.

The success which had attended it led Dr. Colledge, in 1834, to suggest to Dr. Parker, a physician from the United states, to establish a similar institution in Canton, which, after a course of increasing usefulness, has been brought to a close (only a temporary one it is hoped) by the political events, which have lately interrupted British intercourse with China.

The eagerness with which the Chinese, not only of the lower, but the higher ranks,* availed themselves of the benefits thus afforded them; and the influence which the evident superiority of western science had over their own, in softening ther national prejudices, led the benevolent promoters of these measures to contemplate the practicability of conferring, in union with them, blessings of a still higher order. It is well known, that the late eminent Dr. Morrison, and others associated with him, after translating the Holy Scriptures into the Chinese language, had for many years endeavored, by the circulation of them and other publications, to lead the people of that country to

* The author of the interesting work on China, entitled *Fanqui*, states the case of two young ladies, brought by their parents, persons of consideration, from Nankiug, a distance of many hundred miles, to the institution in Canton, for disorders in their eyes, and who returned cured.

a dispassionate consideration of the claims of Christianity, as a divine revelation.

To these benevolent efforts, the well known contempt of the Chinese for all that is foreign had placed a barrier, apparently insurmountable. Experience has, however, since shown that even this inveterate prejudice could not always withstand the claims to attention, which such convincing proofs of superior knowledge, united with disinterested kindness, carried home to the understanding and the hearts both of patients and observers. Sufficient tokens of such an improved state of mind were perceived, to justify the committee in China in saying in their report—"We hope this is but the beginning of a great work, that will eventually remove from the Chinese nation all those unfounded prejudices which at present prevent general intercourse, and lead this people to call those their enlightened benefactors whom they now call barbarians."

To bring these two important branches of Christian philanthropy into more obvious union before the Chinese people, it was resolved to form a society at Canton, under the title of "The Medical Missionary Society," a fundamental rule of which should be, that the agents employed by it should possess, in union with the requisite medical and surgical skill, that sincere piety and religious knowledge, which would incline and qualify them to impart to those who might become desirous of receiving it, an acquaintance with the evidences and truths of Christianity.

The plan was adopted, and the Society established accordingly at Canton, in February, 1838; and a valuable medical library, through the liberality of its friends, was attached to it. Considerable subscriptions were made for its support, to which some of the Chinese themselves contributed. Two large hospitals, one at Canton and the other at Macao, were opened, and so greatly were these institutions valued by the Chinese, that they were the last English establishments interrupted by the late political events. Short as the duration of these institutions was, it served to evince the beneficial tendency of the principle on which they were founded, and to encourage the application of it on a more extended scale, as the means of so doing shall allow.

It is, therefore, to invite the benevolent British public to encourage the formation of a Society in England, for the communication of the blessings of European medical skill, and of the Christian religion, to the Chinese and other eastern nations that the present address is submitted to their notice.

It is proposed that this Society shall stand in an intimate, though in its proceedings an independent, relation to the Society already formed in China; and that it shall extend its friendly coöperation, so far as medical assistance can avail, to all Missionary societies, in their labors in that quarter of the world. The individuals under the patronage of this Society will, in the first instance be sent to the institutions in China, for the sake of additional information, and will diverge from thence to their future spheres of labor, as circumstances shall direct.

The measures proposed to be adopted for the accomplishment of the objects of this Society (subject to the final decision of its directors, when appointed by the members) are as follows :—

I. To invite and send out pious and well qualified medical men to engage in this Christian labor, and furnish the means of their support.

II. To afford, under the superintendence of a medical committee, to young men, intended for missionary labors in China and contiguous countries, in connection with any Protestant society, such professional instruction as will qualify them for combining medical and surgical benefits with their religious teaching.

III. To communicate to the public, by its Reports, such information as may enlarge their knowledge of the state of medical science among the Chinese.

The provisional committee trust that their object will approve itself to the best feelings of the friends of religion and philanthropy. It aims at communicating to the most numerous, and, in many respects, interesting portion of the human family, blessings which their peculiar social condition has hitherto kept them from attaining; and which, most probably, will still be long unenjoyed, unless the active benevolence of those whom they affect to despise, shall prove the means of introducing them. This office, the British nation seems especially called upon to undertake; and it appears to the friends of the proposed measure, that the present period invites it to make the needful preparations for the efforts without delay. It may reasonably be hoped, that the political differences between the two nations will shortly be terminated, and that a basis will be laid, in their adjustment, for a more amicable and dignified intercourse than has hitherto subsisted between them

Art. IV. *Memoirs of the life and labors of Robert Morrison* D. D., F. R. S., *&c. Compiled by his widow.* London, 1839. 2 vols. 8vo. pp. 552, 544.

With thankfulness, commensurate to the eager expectation with which we have looked for its appearance, do we now receive this detailed account of the youth and education, the early efforts and matured labors, of a valued and venerated friend. In a series of faithful sketches,—the chief incidents of his life, delineated for the most part by his own hand, and his personal characteristics portrayed by those who knew him well, the loved wife and tried friends,—we are vividly reminded of one who lived among us, and with whom was our daily walk and conversation. Of these sketches, Mrs. Morrison thus speaks: "In the compilation of the work, it has been the constant aim of the writer to elucidate social, moral, and intellectual traits of character, by a simple narrative of facts, which supplies in itself such evidence of sound wisdom and true piety, as to render unnecessary the aid of editorial embellishment, or indeed any original composition, further than was requisite to unite the different portions of the narrative, and explain their mutual connection and dependence. But while fidelity and simplicity chiefly characterize the narrative, it is hoped that its deficiencies will be satisfactorily supplied by the very comprehensive analysis of Dr. Morrison's literary labors, given in the appendix, by one whose extensive acquaintance with the language and literature of China qualified him to fill the office of principal in the Anglo-Chinese College at Malacca, and now fits him for the professorship in the same department in the University College, London."

This is, indeed, so far as it goes, what biography should be, especially the biography of one whose literary life and extensive correspondence have afforded such ample materials for the depicting of himself. It sets before our eyes the person to be portrayed, in the same form and stature in which he appeared when living, neither exalting him to gigantic shape, nor reducing him to dwarfish size, according to the dimensions of the writer's own mind. And we are speaking not our own sentiments alone, but those also of others who have read this life, when we satisfy ourselves of the accuracy of the plan, by remarking that in these sketches, the lineaments of ripe age are most readily recognized in the self-drawn portraits of youth. Yet, with all this, it may be doubted whether something more might

not be superadded with advantage. Single portraits and separate sketches afford but glimpses of the man at specific periods, in a few only of the more marked characteristics, or incidents of his life. These we would not have altered or remodeled at the fancy of another. But might not one who had carefully studied these portraits, and sketches, and to whom also the man whom they represent had been well known,—with advantages of such a nature, might not such a one have presented to us a more complete and more perfect painting? A painting wherein might be intimately conjoined (as on canvass Chinnery has not unsuccessfully aimed at conjoining), historical delineation with personal portraiture,—that we might see the man's life as a *whole*,—before tracing the features in each successive sketch. Such a painting would be, as it were, an index-picture to the separate and minute etchings. But if it were what we mean, it would be far more than this: for the painting that we seek should show, with accuracy of delineation and mellowness of coloring, the man's own peculiar features, as displayed to view in *all* that he did or suffered, and should draw together around him, not the work of one day or one year, but the associated toils and endurances of youth as of age, of the plodding student and the earnest inquirer, as well as of the laborious scholar and the devoted missionary.

From one to whom Dr. Morrison's life, as well as the features of his mind, were so well known, we did hope,—we do still hope,—for such a portraiture. But that we have it not yet, is doubtless attributable to Mrs. Morrison's ill health, and the cares of a young family, combined perhaps with diffidence of her ability to do justice to a subject to herself so especially interesting. To attempt even an outline of what Mrs. Morrison has declined to undertake will not, in this brief notice, be expected of us. Rather will we look to receive, hereafter, as the fruits of renewed health and increased strength, such a view as we now seek of our friend's life. A view, it will be, not simply of incidents and labors, but of a human mind of no low order, developing, in the varied incidents of fifty years, and the arduous labors of a quarter of a century, many high powers and fine sensibilities,—raising with itself *our* minds to the thankful adoration of Him who has endowed man with such capabilities. As one of lofty mind—when contemplating the influence of a parent over him in early years, not in any single trait but in all the character and conduct—was so struck with admiration as to exclaim, 'O God, I thank thee for my father,'—so, in a kindred spirit, should we regard the memory of our departed friend, to whose walk and converse we are so

much indebted, for whose instruction and example we are so bound in gratitude to the Giver of every good.

An outline of the principal incidents of Dr. Morrison's life has been given in a former volume of the Repository, from the hand of one who is now also with the dead. What we have here proposed to ourselves is, to lay before our readers a few of the more observable of the sketches with which these volumes furnish us. The sketches they give are no doubt of varied merit, and some perhaps are mere outlines, so imperfect or so barren of much that can serve to illustrate the mind to which they relate, that they might with advantage have been excluded from the work. With such we have indeed nothing at present to do. Yet we may express the hope, that, in a future edition of these memoirs, they may be left out, and if others more worthy cannot be found to supply their place, that the work may, by their omission, be reduced to a size more convenient to the general reader,—and this too may be done without injury to those, who, more personally interested by kindred ties of blood, of friendship, or of similar pursuits,—would study the minuter traits of character. A republication will also afford opportunity for remodeling the arrangement in some parts, where the pressure of a printer's demand for manuscript would appear to have interfered with a careful attention to method, to a bringing together—we mean—of all that bears on any one point, less in the order of dates, than in the order that true art would prescribe. But we must proceed to our selections.

Robert Morrison was born at Morpeth in Northumberland, in the year 1782. He was of poor but pious parentage. His early years, therefore, though without the advantages of learning, received a good moral and religious training. By this he was placed in a favorable position for finding,—without wasting time and energy in a long unsatisfying search,—a distinct and clear view of the true aim of life,—a sojourn, whereof it is nowise the purpose to collect such things as may adorn our cabinets or fill our treasure-houses, (though these be lawful and well so long as they draw us not away from, nor render us regardless of, the true end,) but a sojourn the object of which is, that all malice, pride, and self-confidence may be destroyed in us, and that we may become loving, grateful, humble dependents and disciples of the meek and lowly Master of this world.

The advantages of such early religious training are well sketched by the youthful Morrison, shortly after he had been favored with a clear view of human life. Let us look at some fragments, selected chiefly for their brevity.

The following account was written by himself on his application for admission into Hoxton Academy in the year 1802.

"In the early part of my life, having enjoyed the inestimable privilege of godly parents (a blessing for which I desire ever to be thankful), I was habituated to a constant and regular attendance on the preached gospel. My father was ever careful to keep up the worship of God in our family, and educated me in the principles of the Christian religion. When farther advanced in life, I attended the public catechising of the Rev. John Hutton, from whose instructions I received much advantage. By these means, (under the good hand of God,) my conscience was somewhat informed and enlightened; and I was kept from running to that excess of riot to which many persons in an unregenerate state do, though as yet I lived without Christ, without God, and without hope in the world. I was a stranger to the plague of my own heart; and, notwithstanding that I often felt remorse, and the upbraidings of conscience, yet I flattered myself, that somehow I should have peace, though I walked 'in the ways of my own heart.'

"It was, perhaps, about five years ago, that I was much awakened to a sense of sin, though I cannot recollect any particular circumstance which led to it, unless it were, that at that time I grew somewhat loose and profane; and more than once being drawn aside by wicked company, (even at that early time of life,) I became intoxicated. Reflection upon my conduct became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The fear of death compassed me about, and I was led to cry mightily to God, that he would pardon my sin; that he would grant me an interest in the Saviour; and that he would renew me in the spirit of my mind. Sin became a burden. It was then that I experienced a change of life, and, I trust, a change of heart too. I broke off from my former careless companions, and gave myself to reading, to meditation, and to prayer. It pleased God to reveal his Son in me, and at that time I experienced much of 'the kindness of youth, and the love of espousals;' and though the first flash of affection wore off, I trust my love to, and knowledge of, the Saviour have increased. Since that time (soon after which I joined in communion with the church under the Rev. John Hutton, my present pastor, and likewise became a member of a praying society), the Lord has been gradually pleased to humble and prove me; and, though I have often experienced much joy and peace in believing, I have likewise experienced much opposition from the working of indwelling sin—'the flesh lusting against the spirit, and the spirit against the flesh; and these being contrary the one to the other, I could not do the things that I would.' I have gradually discovered more of the holiness, spirituality, and extent of the divine law; and more of my own vileness and unworthiness in the sight of God; and the freeness and richness of sovereign grace. I have sinned as I could; it is 'by the grace of God, I am what I am.'" Vol. I., pp. 4, 5.

About the same time the following private record was also made by his own hand:

"O blessed Jesus, long have I sought for rest to my immortal soul, at one time in the gratification of 'the lusts of the flesh;' and at another 'of the mind.' When very young, I was a companion of the drunkard, the sabbath-breaker, the swearer, the profane person; but in these my heart smote me, I had no rest. Then I made learning and books my god; but all, all, are vain! I come to thee: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'—Fatigued with unsuccessful pursuits after happiness, and burdened with a sense of guilt, Jesus, thou Son of God, I come to thee, that I may be refreshed, and my burden removed.

Jesus! my Lord, thou art possess'd
Of all that fills, th' eternal God!
Oh! bring my weary soul to rest,
Remove my guilt, that pond'rous load!"—Vol. I, p. 29.

From the time (probably the early part of 1798) that such principles laid firm hold upon his mind,—the course of his thought and feeling was changed, and an ardent desire was kindled in his mind "to serve the gospel of Christ," and promote those views which had conduced to his own enlightenment. "At an early age he was apprenticed to his father, and learned the trade of a last and boot-tree maker, in which his industry was very commendable." But it was in a few years overruled by an invisible hand that that industry should be employed in a higher calling, and, after many exercises of mind he was induced to propose himself for admission into "Hoxton Academy (now Highbury College);" one of the most valuable 'Institutions formed by Evangelical Dissenters,' for the purpose of affording an extended education to candidates for the holy ministry." This application was made in November of 1802, and in the following January we find him commencing the regular curriculum of studies at that Institution. Meanwhile, as his mind developed, a field of labor seemed to offer itself to him among pagan nations. The record of his own views of this subject, and the whole correspondence with his friends respecting it, are peculiarly interesting; but we may not enter upon them. Having been recommended to the directors of the missionary society, generally known under the designation of "The London Missionary Society," his services were at once engaged by them, and he was shortly after appointed missionary to China, where it was designed he should lay the foundation of a Protestant mission. It was in the early part of the year 1807, that he embarked for China, when commenced a most interesting era of his life. That (according to the plan of the memoir which divides his life into five

periods) is the third period, and embraces incidents "from his embarkation for China, to the foundation of the Anglo-Chinese College." It would, however, be impolitic to enter at any length on the narratives given of his checkered voyage to Canton, of his reception at Canton, of his incipient labors, of his appointment as translator to the English factory, of the mission to Malacca, of his successes in translation, &c., &c. Suffice it to say, that in the larger part of the first volume, there is much matter to interest the historian, the politician, the merchant, and the missionary.

The second volume opens with the fourth period of our friend's "*life and labors*," and announces the translation of the whole Bible into Chinese as *completed*. This work had been commenced soon after Mr. Morrison's arrival in China in 1807, and terminated in 1819. He had been partly relieved in this labor by the late Dr. Milne, who joined him in 1813; and had derived some assistance in the translation of the New Testament from a MS. found in the British Museum; but the onus was borne mainly by himself. In writing to the directors of 'The London Missionary Society,' he speaks candidly his own sentiments on the value to be attached to that translation, by no means regarding it as the ultimum. The following is an extract from the same communication expressive of his own views of the duties of a translator of the Sacred Scriptures.

"The duty of a translator of any book is two-fold, first, to comprehend accurately the sense, and to feel the spirit of the original work; and secondly, to express in his version faithfully, perspicuously, and idiomatically, (and, if he can attain it, elegantly,) the sense and spirit of the original.

"For the first part of this duty, a Christian student will be much more competent than a heathen translator generally is; for the second part of the work, of course, a man who translates into his mother tongue (other things being equal) will much excel. Till those who are now heathen literati, cease to be heathens, these qualifications will not easily be found, in tolerable perfection, in the same individual.

"That the first is of more importance than the second, is, I believe, true; for no elegance of composition can atone for a misunderstanding of the sense of the sacred page; whereas a degree of uncouthness in the style of any writing destroys not the sense. Some think that the doggrel version of the Psalms used by the Church of Scotland is a better translation of the sense of that divine book than the most elegant that ever was attempted. And I know, by much experience in commercial and political translation, that a very inelegant written version of a foreigner, will enable a native student to comprehend very clearly the sense and spirit of the original, and that also much better than a verbal statement of the meaning can.

"By these remarks, I mean to convey it as my opinion, that a less pure

and idiomatic translation, made by a Christian missionary of a sound judgment and moderate acquirements, is likely to convey the sense of divine revelation better than a translation made by the most accomplished pagan scholar, who has not studied the sacred writings, and who, if he possessed the adequate knowledge, in consequence of his dislike of the subject, rarely brings mind enough to the work, to comprehend clearly the sacred text. Not to mention the influence of his preconceived pagan notions in his composition, and the dishonesty which generally characterizes most heathens, I think any of the Chinese I have ever seen would slur the work over in any way, or, if they were more zealous, would affect to amend the sense of the original, when it did not comport with their previous opinions.

"In my translations, I have studied fidelity, perspicuity, and simplicity; I have preferred common words to rare and classical ones; I have avoided technical terms, which occur in the pagan philosophy and religion. I would rather be deemed inelegant, than hard to be understood. In difficult passages I have taken the sense given by the general consent of the gravest, most pious, and least eccentric divines, to whom I had access.

"To the task, I have brought patient endurance of long labor and seclusion from society; a calm and unprejudiced judgment; not enamored of novelty and eccentricity, nor yet tenacious of an opinion merely because it was old; and, I hope, somewhat of an accurate mode of thinking, with a reverential sense of the awful responsibility of misinterpreting God's word. Such qualifications are, perhaps, as indispensable as grammatical learning, in translating such a book as the Bible."

Of Dr. Morrison's Philological works, the second great object to which he devoted his time and strength, and of his Dictionary in particular, we need not here say much. These works are well known by reputation to the literary world in general, and to those with whom Chinese study is an object, they are the daily and invaluable companions. His Grammar was compiled, at an early period in his studies, chiefly for his own advantage; and others of more value have since been published: yet Sir George T. Staunton speaks of it, as "a work which will prove, both in regard to its plan and its execution, a most valuable acquisition to the student of the Chinese language." His Dictionary is such as no student of Chinese can, without great injury to himself, fail to make daily use of. A living sinologue of the highest merit speaks of it as being laid aside for other dictionaries, only by those whose means are so limited that they cannot afford to purchase anything so expensive as it is. The Vocabulary of the Canton dialect has till lately been the only publication for the advantage of those who, residing chiefly at Canton, choose the study of the local dialect in preference to that of the general language.

The next great work, in the promotion of which Dr. Morrison took

a leading part, was raising the Anglo-Chinese College at Malacca. The foundation-stone of this institution was laid on the 11th of November, 1818, by major William Farquhar, formerly English resident and commandant of Malacca. To the history of the College down to this time we cannot at present refer,—its fortune has been various. But for the benefit of our readers, we transcribe the "*Anglo-Chinese College Deed*," given in Vol. II. pp. 47—51, as it discovers the intentions of the original founders.

"I, Robert Morrison, D. D. of the University of Glasgow, having been sent to China in the year of our Lord, One Thousand Eight Hundred and Seven, by a Society of Christians meeting in London, and composed of members of various British Churches for the purpose of learning the Chinese language, rendering the Sacred Scriptures into the said tongue, and composing an English-Chinese Dictionary, with the ulterior view of the diffusion of the Christian Religion in China, and the Extra-Ganges nations; and having, in the year 1818, nearly brought these several works to a conclusion, my mind was led to pray to God for direction, and to meditate on what further means could be used to bring about the final object of my mission.

"The Divine Providence having increased my personal property in a small degree, I determined to appropriate One Thousand Pounds sterling to found a College, to be called the Anglo-Chinese College, the object of which should be the cultivation of English and Chinese literature, in order to the spread of the gospel of Jesus Christ.

"As the above preamble shows, the cultivation of literature is not to be considered the final object of the Institution, but attended to as a means of effectuating, under the blessing of God's Holy Spirit, the conversion to the faith of Christ of the Extra Ganges nations who read or speak the Chinese language; so, on the other hand, the College must never be considered as a mere dwelling-house for Christain missionaries, but as a place devoted to study, with apartments only for the Principal of the College, and such other persons engaged in tuition, or the appropriate studies of the College, as it can accommodate with rooms.

"Having intrusted the building of the College to the Rev. William Milne, my first associate in the Chinese Mission, and we, unitedly, having laid our views and wishes before the public, soliciting their pecuniary aid, and they having confided in the sincerity of our intentions and deemed our object laudable, and deserving the pecuniary aid of Christians,—all monies received from the donors and subscribers (whose names are written in the College record) are to be considered as appropriated solely and inalienably to the objects stated in the preamble.

"The College, then, and its funds, shall never be diverted from the original object, stated in this deed by any authority whatever; whether by the will of the Founder, or of the first Principal of the Anglo-Chinese College, the Rev. William Milne, or of any Trustees hereafter to be appointed.

"May He, on whose shoulders is the government of the world—who has all power in heaven and on earth—recognise this offering, humbly designed to operate as a means of bringing many sinners to obedience and happiness; and may He secure the performance of this Deed. To His Providence the Anglo-Chinese College is reverently committed; and may the whole Eastern hemisphere be soon filled with the glorious light of His gospel, and be taught to ascribe to Him the glories of creation! Amen and amen.

"Since neither Doctor Morrison nor Mr. Milne, although the Founders of the Institution, have any power to alienate either the building or the funds of the Anglo-Chinese College, so, as long as they adhere to the original object of it, as stated above, it is but equitable and seemly that the first named should be a perpetual Trustee, and the last-named perpetual Principal, during their lives.

"The Honorable the East India Company's Pinang Government having granted, at the request of Mr. Milne, a piece of ground in Malacca, to the Missionary Society (usually called the London Missionary Society), and that Society having, at the request of Dr. Morrison and Mr. Milne, allotted part of that ground to be the site of the College; the ground, as well as the building and funds (already, or hereafter to be, received), cannot be alienated from the aforesaid object of the College. All books given by Dr. Morrison and various other donors (whose names are recorded) to the Anglo-Chinese College Library, shall be inalienable.

"I will not anticipate the failure of the object for which these grants have all been made, and therefore I shall not insert any reservation of my personal property, in case of the object failing; nor stipulate that, in case of such an event occurring, it shall revert to my heirs and successors. I have a firm reliance on the Divine Providence.

"But should it happen that circumstances render it impracticable to conduct the studies of the College at Malacca, the premises shall, in that case, be sold, and the College be removed to some other place in Extra-Ganges India. No merely local difficulties shall put an end to the Institution. If it be stopped in one place from any unforeseen cause, let it be recommenced in another.

"The records of the College shall always be open to the inspection of the local Christian authorities in the place where it may be situated; and annually, at least, a statement of its affairs, whether showing its progress or its decline, shall be laid before the Christian public in a printed document.

"To the spiritual Church of Christ on earth,—to the learned, the scientific, and the opulent, and also to poor and unlearned Christians—to those who, next to their own salvation, desire the happiness of their fellow-creatures, of every nation and of every tongue, the Anglo-Chinese College is, by this Deed, respectfully commended.

"In case of a failure of Trustees, appointed according to the constitution of the College, or the demise of Mr. Milne, its temporary management shall devolve on the senior member of the Chinese department, and the acting

committee of the Ultra-Ganges Missions; and in case of the failure of regularly appointed Trustees, and of such senior member and committee, the management of the College shall devolve on the above named Missionary Society in London.

"Sealed, signed, and delivered, at Canton, in China, where no stamps are used, this twentieth day of March, A. D. One Thousand Eight Hundred and Twenty.

(Signed) "Robert Morrison.

"In the presence of us, who have hereunto set our names,

"J. B. Urmston,

"Chief for all affairs of the Honorable East India Company in China.

"J. Reeves."

On thinking of our revered friend and on perusing his memoirs, we are again and again constrained to use the common saying, 'He was far before his generation.' The object at which he aimed was *great*, and the means which he set on foot, or which he sought to institute, were, as far as a mortal could make them, proportionately great. And though the result of such agency might not *immediately* or speedily appear, he was still encouraged by a confidence that "the anticipated harvest should be fully reaped." With such expectations it was that, in conjunction with the late sir T. Stamford Raffles, Dr. Morrison aided in commencing the "Singapore Institution," the object of which was to exert that influence on "the islands of the Archipelago, and the continental nations of Eastern Asia," which it was intended the Malacca college should use in enlightening and evangelizing China. We would request the reader to peruse pages 186—190 of the second volume, which will throw some light on the formation of this institution.

In the close of the same year, 1823, we find the subject of this memoir returning to England with a view to recruit his strength, which had been for seventeen years spent in China, and to promote the great objects of his mission. It was by no means his original intention to detain himself long in his native country; but he saw fit to prolong his stay with a view to the formation of a Universal Language Institution. (See p. 298.) In this he met with some success.

"A universal language institution was formed, and brought into operation, and so far as there was opportunity of judging, the result was likely to prove successful; while from the catholic principles on which it was based, and the patronage it had obtained, there was every reason to hope for its continuance."

But, alas! the mover was not *so* supported as he should have been. The language institution waned with the departure of Dr. Morrison

from his native shores; so vain and heartless is the applause and assent of man! Probably, if he had remained on the spot and continued to set that example which we know he did during his visit, of *promptness* "to teach," and to forward those who attended at the institution, his coadjutors might have been stimulated. But it was not so, and we have at this day to lament the passing away of another promising institution, as a proof of the fickleness of humanity. However, we have to congratulate ourselves, that at length something has been done to afford the willing student an opportunity of studying the Chinese language in his own country. Dr. Morrison carried with him to England a Chinese library, numbering 10,000 volumes, "many of them scarce and expensive, so that the cost of the whole amounted to upwards of £2,000." With his characteristic liberality of mind, he proposed offering this library as a *gift* to either of the then existing universities, on condition of their instituting a professorship of the Chinese language, for the instruction of individuals desirous of studying it, for religious, or other, purposes.

To this effect he wrote to the Rev. J. Dealtry, during his stay in London:

"On Tuesday morning last, I had to regret that indisposition prevented your meeting us at Mr. Ware's, for the purpose of conversing on the introduction of the Chinese language into one or both of the Universities. The desirableness of such a measure may be made apparent to three different departments of the community. First, the knowledge of Chinese language and literature by the Christian philanthropist, for the communication of revealed religion to China, Japan, Corea, Loochoo Islands, and Cochinchina, which countries contain a population equal at least to one fourth of mankind. As all these nations read the Chinese language, there is an immense reading population, with, I believe, scarcely any other than pagan books to read. I believe that it is practicable to acquire the Chinese language in this country sufficiently well, to write in it Christian Chinese books, for the instruction of all those nations.

"In the next place, as the British possessions in the East gradually approach the Chinese empire and the territories of Cochinchina, and there is a very valuable commercial intercourse with China, which will probably require the attention of government at no distant period; a knowledge of the Chinese language seems desirable to his majesty's government. The French Government, although it has no immediate connexion with China, has established, in Paris, a Royal Professorship of Chinese. Again, to the literary part of the British public, the knowledge of one of the most ancient languages of the world, in which is found a great variety of ancient and modern publications, is surely a desirable acquisition. The philosophy of language is incomplete if it exclude the Chinese.

"These, my dear Sir, are the thoughts which I have to suggest, on the reasons for attending to Chinese in this country. It is my opinion, that more attention, on the part of Christians generally, to the literature of pagan nations which possess any, would facilitate greatly the diffusion of Christian knowledge amongst them. I shall be happy to furnish any further explanations, either by personal interview or otherwise, that may be in my power.

"Your's sincerely,

"To Rev. J. Dealtry. "ROBERT MORRISON."

But, "owing to some cause which cannot now be satisfactorily ascertained, he was obliged to relinquish the hope of seeing a Chinese professorship instituted in either of the universities;" and the Chinese library was, on the doctor's embarkation for China, committed to the shelves of an upper chamber, whence, it has often called forth our surprise and sorrow, that in England, which boasts of her Cambridge and her Oxford, there was not zeal enough to encourage the study of that language, the repositories of which were spread before us, exposed to the corrosion of damp, and the ravages of insects.

At length, through the efforts of Dr. Morrison's personal and tried friends, sir G. T. Staunton, and Mr. W. A. Hankey, some 12 years after their introduction into England, a surer and more honorable place was found for these "10,000 volumes," in the building of the University College, London; in connection with which institution the first Chinese professorship in England has been founded.

To return, however, to the "Memoirs." Dr. Morrison left England a second time on the 5th of May 1826, and with his family reached his former station. During the remaining eight years of his life, he was as laborious as before, adding to the number of his writings for the instruction of the Chinese, continuing his philological labors, aiding his younger fellow-laborers in the study of the language, and, amid many lesser duties and much official work on behalf of the East India Company's factory, commencing a commentary on the Scriptures, and a collection of marginal references. He was ever "diligent in business, fervent in spirit, serving the Lord;" and at last we have seen him sink into the grave. He has gone to his rest, to receive the crown of joy prepared for him; and, while his tomb reminds us of our friend, there are many works which remain to speak his merits, of each of which it may be written, (as was written by a friend, for a private tablet, of the version of the Sacred Scriptures:)

"Moriensque reliquit,
Patronis honorem, Patriæ decus,
Genti humanæ lucrum."

Yes, our friend has gone to his rest; but we have often indulged a sacred pleasure in visiting "the spot consecrated by his honored remains," and, while we have mused on him, we have silently used the panegyric which he passed on his lamented coadjutor Dr. Milne, "in the usual course of things there is reason to fear, that 'it will be long ere we shall see his like again.'" M.

ART. V. *Battle at Chuenpe: the position and number of the respective forces engaged in the action, with details of its progress and effects.*

PROCEEDING up the river towards Canton, about twenty miles from Lintin and about twice that distance from Macao, you reach the first two forts at the Bogue, one on *Tycocktow* (or Taikok) on the west side of the channel, and the other on *Chuenpe* (or Shakok) on the east side. Both Tycocktow and Chuenpe are islands: the battery on the first is built upon the south eastern point; that on Chuenpe stands near the northwestern point; and above it, on the top of the hill, a small battery, called the *hill fort*, has recently been built round the 'old watch-tower;' further eastward are other fortifications. Three miles above Chuenpe, and on the same side of the river, are the batteries of *Anunghoy*, separated from Chuenpe by *Anson's Bay*. In the middle of the river, opposite to Anunghoy, is *Wangtong;* and three miles farther up is *Tiger Island*. There is also a small fortification on the west side of the river opposite to Wangtong. On all these sites the batteries are strongly built, well furnished with men and guns, and are looked upon by many of the Chinese as impregnable—and so they would be, were they in the hands of those who are trained in modern warfare.

These notices of the positions occupied by the Chinese being kept in mind, the reader, though never having been at the Bogue, will be able to understand the movements of the British forces on the forenoon of the 7th instant.

At 8 o'clock, or soon after, the squadron, under command of Sir J. J. Gordon Bremer, having waited out the time that had been allowed for the concession of certain demands made on the Chinese government—was in readiness to move up the river, from its anchorage off *Sampanchow*, three miles below the first forts.

Boats with the marines of the squadron and royal artillery first shoved off; and these were shortly joined by the rest of the land force, conveyed from the transports into shallow water by the steamers, Enterprise, Madagascar, and Nemesis: the land force was to disembark near the watering-place on the south side of Chuenpe, and was then to march up a valley, extending from thence, with some windings, to the forts.

The Calliope, Hyacinth, and Larne, all weighed at nearly the same time, the Queen taking the Calliope in tow. These ships, under the command of captain Herbert, were to proceed directly up the river and bombard the lower fort on Chuenpe. The Queen and Nemesis, as soon as disengaged and able to get into position, were to throw shells into the hill forts, and into the entrenchments on the inner side of it.

The Samarang, Druid, Modeste, and Columbine, getting under weigh soon afterwards, steered for Tycocktow, under the direction of captain Scott, to whose management the taking of the fort there had been committed.

These arrangements having been made, the Wellesley and the other large ships, weighed and moved on in midchannel, to take position above these two forts preparatory to an attack on the batteries further up the river. At half past eleven o'clock they came to anchor above Chuenpe, the action on both sides of the river having then closed, but not without great slaughter on the part of the Chinese. Never before had they met such a foe, nor witnessed such dreadful havoc. From those who were present, and from others who have visited the battle-ground, we will now detail the particulars, so far as we have been able to ascertain them.

The action commenced on Chuenpe, and at nearly the same hour by both the land and naval forces. The troops for the field service, consisting of a battalion of royal marines, a detachment of royal artillery, having one 24 *pr.* howitzer and two 6 *pr.* fieldpieces, drawn by a party of seamen from the Wellesley, Blenheim, and Melville,—detachments of the 26th and 49th regiments, the 37th Madras native infantry and a detachment of Bengal volunteers,—in all about 1400 men, under the command of major Pratt of the 26th or Cameronian regiment, began to land about half past 8 o'clock, two miles south of the lower fort on Chuenpe—near the watering-place, as before stated. They landed without opposition; and major Pratt having formed them, sent forward an advanced party of two companies of marines; the guns came next, dragged by the seamen, and supported by

detachments of the 26th and 49th; the remaining troops following in column—the ships meanwhile moving up to attack the lower fort, and the steamers getting ready to throw shells into the hill fort. After advancing about a mile and a half and reaching the top of a ridge, the troops came in sight of the hill fort and of a very strong entrenched camp, having a high breast work all round and a deep ditch outside, well palisaded, with two field batteries on its flanks, facing the way the enemy was expected to approach, and having one of its sides prolonged up the hill so as to connect it with and protect the hill fort. In the valley, to the right and eastward of this first entrenchment, there was a second, having also a large mound, on which were placed three guns in its front, and three more in another battery on its flank. Still farther to the right and eastward there was a third entrenchment of a circular form, with small batteries commanding the approach in every direction. There were deep ditches in the rear of the guns, for the purpose of sheltering the men from the enemy's fire. From the freshness of the materials, it would appear that all these field-works (except the round fort) were of recent construction, and they formed altogether a very formidable position, and one from which, if held by a determined enemy, it would have been very difficult to have dislodged him. They were thickly lined with Chinese, as was also the crest of the hills in front of and near them.

The confused noise of the warrior was now heard. The Chinese in the entrenchments, seeing an advanced party approaching, cheered and waved their flags, as if in defiance, and opened their fire from the field batteries, which was quickly returned by the field pieces of the artillery which had been drawn up and placed on the ridge of the hill. The Queen and Nemesis at nearly the same time began to throw shells into the hill fort. Though the Chinese were the first in this direction to fire on the *troops;* yet it was not till after several shells had been thrown that they began to return from the forts the fire of the *vessels*. It is said, that, in consequence of the firing on the Queen from Chuenpe in November, the high commissioner had given *an order*, that not even the firing of shotted guns from the vessels should be returned, except after frequent repetitions. It is further said also, that, in consequence of this order, the friends of the late heĕtae are about to appeal to the emperor for redress,—they alledging that he fell in consequence of not being permitted at once to beat back the assailants.

The first hill (to the right of the guns on the ridge) was soon

cleared by the advanced party of royal marines—who, descending into the valley, drove the enemy from their entrenchments and from the field batteries behind them. Major Pratt then ordered two companies of the 37th native infantry (supported afterwards by another company), to circle round the other hill—still more to the right of the guns—which was also held by the Chinese. These parties met with considerable opposition, but they drove all before them, killing and wounding not a few. Seeing that the guns on the ridge—the howitzer and two fieldpices, which had now been firing for twenty minutes—were causing the Chinese to fly from their first and principal entrenched camp, the main column moved down the valley right upon it, the soldiers clearing the field batteries as they proceeded.

Two of the leading companies, the royal marines, were now ordered to drive the Chinese from a wooded hill which they still occupied, a little farther to the north, not far from Anson's Bay..

A small party, at the same time, passing through the first entrenchment, already deserted, hastened up to the hill fort. Major Pratt, with only two men, was the first to reach it. Finding the Chinese there at their posts, as he looked in over the walls, he ordered one of the men to fire, whereupon they all fled in consternation. The British flag was then hoisted on the fort.

Ere this was done, the guns in the lower fort had been silenced, by the ships which had taken up their position before that battery; and now the guns of the ships also ceased firing, lest the shot might strike those who were advancing to attack the fort on the land side. Finding themselves assailed from above by those in the hill fort, as well as from the ships, the main body of the Chinese had left the battery, and were retreating eastward, when they were met by the parties of royal marines and 37th native infantry that had circled round and taken possession of the wooded hill. At this unexpected encounter, they were mowed down with sad havoc—those who escaped unhurt either betaking themselves to the water, or retiring to the fort and there locking themselves in. Their pursuers, reaching the gate, applied their muskets to the lock, and so forced it open, dealing death in every direction as they entered. Resistance was unavailing; the Chinese were quickly overcome; their flag hauled down, and the Union Jack displayed from the ramparts. About a hundred, accepting quarter, were taken prisoners; but were released by the commodore as soon as he landed. The rest, shutting themselves up in small houses, or hiding themselves behind walls, and thence (when not perceived) attacking their captors, soon drew down upon themselves indiscriminate slaughter.

In the meantime, the fort on Tycocktow was attacked and carried by the division under the command of captain Scott. The Samarang led the division, and pushed straight on for the centre of the battery, heedless of the fire which, on this side, the Chinese commenced and continued, until her anchor was let go within less than a cable's length of its guns. At that moment three hearty cheers were given, and then came her broadside. The Modeste soon anchored close by her, and the Druid and Columbine were not far astern. The broadsides from the long guns of the Druid were terrific, and mass after mass of the solid masonry crumbled away beneath their concentrated shot. Though silenced, the Chinese did not quit their posts until the crews landed from the boats, and, entering through the breach that had been made, carried the fort by storm. In doing this there was some hard fighting hand to hand, and opportunity afforded for the Chinese to display their best strength. But they could not long withstand the deadly fire of the musketry, and numbers of them were shot down while climbing up the sides of the hill, vainly endeavoring to escape. The guns of the fort were spiked and thrown into the river.

Thus, after an action of an hour and a half, fell the boasted strength of Tycocktow and Chuenpe—and the latter (fortunately for its moral effect) was carried chiefly by the land forces. The superiority of foreign ships and great guns had long been acknowledged; but on shore, hand to hand, the sons of Han believed themselves inferior to none. Their defenses on Chuenpe were not small; the lower and the hill fort, and the entrenchments beyond, were well constructed, containing in all probably not less than 2000 men, of whom full 500 were killed, and many more wounded.

Among the killed was the heětae, or brigadier, commanding in the fort, by name *Chin Leënshing*, a native of Hookwang, and a veteran of about 50 years. He had risen from the ranks, and obtained the honorary distinction first of a blue and then of a peacock's feather, for his services in the field against various insurgents and mountain-tribes, in Hookwang, Szechuen, Shense, and Kwangtung. He remained at *Leënchow*, in the northwest of this province, for several years after the suppression of the troubles there in 1833: and last year he was called from thence to expell the English from Hongkong. He received a bullet in his breast, standing at the head of his men; his son, who, though repeatedly urged to save himself, refused to leave him, when he found his father was dead, and himself unhurt, leaped into the water, and so perished. This and other

Chinese officers, if we may believe many concurrent reports, well sustained the part of brave men and faithful soldiers, dying at their respective posts. Some, nay many, of the men in the ranks too, fought bravely—desperately. Such warfare the Chinese seem never before to have witnessed. The storm burst on them like a thunderbolt, and in the space of a few minutes, their forts, their entrenchments, their batteries, their barracks, their magazines, were all in ruins—beaten-down, set-on-fire, blown-up. In some places, the dead lay, literally, 'heaps upon heaps.'

The superior advantages of armed steamers were very clearly seen during the engagements of the morning. The iron steamer in particular did masterly. First, she disembarked the 37th regiment; next, as already remarked, taking a good position, she threw shells with great effect into the hill fort; then she rounded the point, pouring her grape and canister, and other missiles, into the lower battery as she passed; and after this, she pushed on into the shallow water in Anson's Bay, and her first Congreve rocket "took terrific and instantaneous effect, blowing up one of the largest of the war junks, with all her crew," the rocket having passed through its deck into the magazine. Aided by a number of boats, she kept on in the work of destruction, and junk after junk was set on fire and blown up, until eleven were destroyed. Then, to the great astonishment of the Chinese, she pushed quite across Anson's Bay and proceeded up a creek, where two more war junks were moored to the shore, which she grappled and dragged away, without giving or receiving a single shot. This was the Nemesis.

There were 97 guns in the forts and entrenchments when they were carried—25 in Tycocktow, the others on Chuenpe, 44 mounted and 38 dismounted. There were 80 or more in the junks. These, with a variety of stores and magazines, were destroyed. It is said also, that a sum of money, about $5000, which had been brought down to the Bogue for the half-monthly pay of the troops, was blown up in one of the junks, instead of being disbursed to the officers and soldiers on that day, it being the 15th of the moon, and their pay-day.

The Chinese suffered severely from the burning of their powder flasks, and garments padded with cotton, which were set on fire by their matches, as they fell. Wearing their cartridge-boxes around their waists, some of the men were literally blown up, by the explosion of the powder contained in them.

The damage and loss sustained by the attacking forces were small,

exceedingly small in comparison with those of the Chinese. Not one was killed; and only 38 were wounded, and most of these slightly. Of the wounded, 3 officers and 27 men were on shore; and most of these were burnt by the accidental explosion of an expense magazine in the lower fort.

Such are the details of the action of the 7th. A few remarks respecting the impression it has produced on the Chinese, with particulars of what succeeded, the renewal of negotiations, &c., will find a place in the Journal of Occurrences: we close this article with the following

"GENERAL MEMORANDUM.

"*Wellesley, off Anunghoy, January 8th*, 1841.

"The commander-in-chief has to express his admiration of the gallant conduct of the whole force during the affair of yesterday, and requests that the captains and commanders of the squadron, and the commanders of the steam vessels, will accept his best thanks.

"To major Pratt, commanding the force on shore,—major Johnstone, commanding detachments of the 26th and 49th regiments,—captain Ellis, royal marines,—captain Knowles, royal artillery,—lieuts. Symons of the Wellesley, and Wilson of the Blenheim (employed on shore), captain Duff, 37th M. N. I.—captain Bolton, Bengal volunteers, and lieut. Foulis, commanding a detachment of the Madras artillery, together with the officers, non-comissioned officers, and privates,—his best thanks are also due.

"The commander-in-chief wishes to mark in an especial manner the conduct of the whole of the non-commissioned officers and privates of the European and native force, in abstaining from the least excess or irregularity,—a circumstance alike honorable to themselves, and beneficial to the character and interests of their country.

(Signed) "J. J. GORDON BREMER.

"Commodore of the 1st class, and commander-in-chief.

"*To the respective captains, commanders, and commanding officers of H. M. ships and vessels, and the Hon'ble Company's steamers; and to the military officers employed at the capture of Chuenpe and Tycocktow; the respective ships' companies, and the non commissioned officers and privates of the marine and land forces.*"

Troops engaged at the assault and capture of Chuenpe.

	non-com.officers and privates.
Royal Artillery, under command of capt. Knowles, Royal Artillery	33
Seamen, under Lt. Wilson of H. M. S. Blenheim	137
Detachments of 26th and 49th regiments under Major Johnstone of the 26th regiment,	104
Royal Marine battalion, under capt. Ellis of the Wellesley,	504
37th Madras Native Infantry, under capt. Duff, 37th N. I.	607
Detachment of Bengal Volunteers, under capt. Bolton	76
Total force	1461

Major Pratt 26th regiment in command. Lt. Stransham of Royal Marines, from H. M. S. Calliope, acting Brigade Major. Lt. Stewart Mackenzie, of the 90th Light Infantry, and military secretary, acting aid-de-camp. Capt. Ellis of the Royal Marines commanded the advance. Lt. Symons of the Wellesley superintended the landing and reëmbarkation of the troops.

ART. VI. *Address to foreign residents in China: the new year; retrospect; present position of affairs; opening prospects; and increased responsibilities.*

ABOUT commencing a new era, in the relations of foreigners with this country, a glance at the past may aid in the guidance of future conduct. With the opening year, too, it is customary and befitting, that there be made some recognition of that bounteous Hand, which guides the seasons, and assigns to every man his lot with the number of his years. Our limits, however, will not allow, nor is it necessary, that we dwell long either on the past or the present—suffice it, that coming days find each one of us readily "doing the things that are right."

A retrospect, touching only on a few prominent points in the foreign relations with China, will furnish data sufficient for drawing a comparison between the past and the present.

'Raphael Perestrello arrived here in 1516.' Adventurers from Spain, France, Holland, Sweden, Denmark, and England, soon followed those from Portugal. The impressions made here by these early visitors, like those made by adventurers from the same countries to the New World at the same time, were far from being salutary. Their's was an age of chivalry. In both the Indies, bold enterprises were prosecuted with no regard to the native inhabitants, whenever their rights could be disregarded with impunity. The famed riches of Cathay had no inconsiderable attraction; but the Chinese was not so easily beguiled as the Indian. Queen Elizabeth saw this; and accordingly she wisely framed her policy, and addressed to the emperor letters commendatory, which she intrusted to the chiefs of an expedition destined to this country. That, and various other efforts, made at sundry times, even down to the present day, failed. Between

the Chinese and the other nations of the earth there never have existed any relations, commercial or political, established on equitable principles. The intercourse with the sovereigns of Europe, barely enough to allow them to be claimed as tributary, has been wholly insufficient to secure for them an acknowledgement of independence. Ministers plenipotentiary from the states of Christendom never found a residence in these eastern capitals. Canton, Amoy, Ningpo, and Chusan, are the only commercial marts, of any note, ever opened in this empire to western enterprise.

The few foreigners who have gone into the interior, have for the most part done so in disguise—if we can except only some of the Catholic fathers, who for a time were allowed to reside in the empire, and remain close to the seat of majesty. But the privileges which Ricci and his companions enjoyed were of short duration; while from Chusan and Ningpo and Amoy the commercial establishments were by degrees withdrawn. In fact, all the privileges, of whatever kind, enjoyed by foreigners in this country, have been begged or bought; and hence they have been looked on by the Chinese as "special favors." With such a condition of circumstances, honorable relations were incompatible. Thus, during three centuries, the empire has remained closed against the free ingress of men from afar. European embassies, not excepting Macartney's, served only, or at least mainly, to foster that spirit of exclusiveness which by their projectors it was intended they should overcome.

In Canton, the residence of European families has never been allowed; and in Macao, even the temporary residence of ladies (not Portuguese) used to be obtained with much difficulty. In 1798, an American ship, the Betsey, arrived off Macao, having on board Mrs. M'Clannon, her infant daughter and a servant maid, with part of the crew of a vessel, wrecked on her way to Sidney. The morning after his arrival, the captain "waited upon the governor, a mandarin of high grade, who declared he would not only not allow the female passengers to land, but must also refuse a permit and pilot to enable the ship to proceed to Whampoa." The next day, finding him "as stubborn as ever," he presented the case to the honorable Mr. Hall, the president of the select committee of the E. I. Co.'s factory; yet nothing was sufficient to induce the Chinese to allow the female passengers to land. Thus the second, the third, and the fourth days were passed, with no more encouragement on the last than on the first. On the fifth day the case was finally arranged by Mr. Hall, "who made the mandarin a handsome *cumshaw*, giving bonds that the

first English vessel or Company's ship that sailed should take the females away."

The Chinese were long, and until very recently, supported by foreigners themselves in this exclusive policy. British subjects, resorting to China for commercial purposes, in more than one instance, deemed it necessary to provide themselves with consulate certificates from foreign courts, in order to prevent their deportation in ships of their own country. And the man who has done more than any other, to improve the relations of his country with China, deemed it inexpedient to be publicly known as an Englishman for months after his arrival here in 1807.

The foregoing instances, few as they are, present a faithful view of the policy hitherto maintained towards foreigners—a policy restrictive and unfriendly in a degree exceedingly unjust and reprehensible. To the men from afar it allowed no rights; whatever was received by them was of grace, granted out of tender compassion. The sovereigns of Europe were enrolled as the liege subjects of the son of heaven, and both from them and their people implicit and unconditional obedience was claimed as rightfully due.

Thus affairs remained till the summer of 1840, when first an altered tone was assumed, and efforts for amelioration were commenced. As part of the means for gaining the proposed end, the submission of Chusan was peremptorily demanded. This demand not being complied with, the island fell to the arms of H. B. M. Of the acts which have since occurred there, at the Pei ho, and in this vicinity, our readers need not be reminded.

The interruption of negotiations on the 7th instant, was followed by such a stroke as the Chinese had never before felt. The horrors of war, however, lasted but for an hour; then peace became the order of the day. But will it be lasting and salutary? Will the terms of the treaty, now under consideration, be such as will lead to the preservation and extension of friendly relations?

These questions are not easily answered, in direct terms; nor is it possible in few words faithfully, nor even in many fully, to describe the opening prospects. It is safe to say, that things are not as they used to be. In some essential points they are improved. The false notion of foreigners being tributary has been exploded; and along with it have gone those assumptions of high preëminence which for so long a time prevented any acknowledgment of equality. The Chinese having once *felt* the power of the "rebellious foreigners," will in future be slow to repeat overt acts, affecting the lives and pro-

perties of those who (as they now know) have it in their power to ask, and, if need be, to take, redress. A safe channel for communication has been opened, on fair and honorable grounds, so that, whenever necessary, complaints and demands may be made with equal facility. The rule of right must, we would fain hope, be here henceforth respected, and all enmities and violence laid aside.

War—an evil, and a great evil—is ever to be deprecated, whether offensive or defensive. The expedition of 1840 will be viewed very much according to the interest af those who look at it. If it terminates, as it seems likely soon to do, with a treaty of commerce and amity, and without more bloodshed, its projectors will no doubt be well satisfied. The belligerent parties have both suffered much, and will both rejoice at the restoration of peace, the advantages of which they can now more than ever before appreciate. Chastisement is sometimes necessary. It is an evident part of the divine administration even in this world. And it was not an unnatural remark for a *Chinese*, "that the gods were angry with both his own countrymen and with foreigners because of their wickedness, and that when a few hundreds or a few thousands of each had fallen as sacrifices they would then be satisfied." But with such sacrifices, *we* know the God of heaven is not well pleased. It is happy there has been here comparatively so little suffering. It is matter for rejoicing that the scourge of war is stayed, and that there is a prospect of peace being henceforth maintained, and that, at the same time, foreigners will be more respected and enjoy such immunities as are usually possessed in other countries. In these prospects, obscure as they yet are, we rejoice, and the more because the proposed objects of amelioration are likely to be gained without protracted war.

Comparing now the present with the past, we see considerable advances have been made. However reluctantly, the Chinese are coming into—nay they are already within—the great circle of nations, from which they cannot recede. In the course of improvement there will be checks; these, however, by degrees will be all overcome or removed.

These new and altered relations are happily of a nature susceptible of easy and rapid improvement; and to the *means of effecting this*, we wish to draw the attention of our readers, and of those particularly who reside in China; for upon such, the events of the past year have devolved new obligations with increased responsibilities.

Firmness and decision—always accompanied with a mild, accommodating, and straight-forward policy—are now more than ever

before required of those who may be in any way drawn into contact with the Chinese authorities. But these points are of such prominent importance that they cannot be overlooked, and we pass them by without further comment, assured they will receive all due attention from those whom they concern. If the Chinese, as they profess, really wish for peace, then let them cast away their childish restrictions;—let them, like all enlightened and independent states, freely allow foreigners to come or to go, or to remain, as they please, only holding them responsible for good behavior;—let them, talking no more of tribute, send and receive plenipotentiaries and consuls, open their ports and their highways, and on just and friendly terms reciprocate the honors and the favors due alike to and from equals.

The acquisition of honorable gain, though it may be the main, yet may never be the only, nor the most important, object of pursuit with any man. His strength, his power, his riches, his honors, are all fading, transient, uncertain. How much, during the last few months, have we seen fade and disappear! But though all that is earthly in man vanisheth away, yet it is not so with his *being*. That ceaseth not for ever; and so blended with the present is its eternal state, that it is only the part of wisdom carefully to guard and measure all the acts of our mortal life—never forgetting that "for all these things, whether they be good or whether they be evil, God will bring us into judgment."

Leaving it with the common sense and enlightened consciences of our readers—aided always by the light of Holy Writ—to determine the things that are right, and to choose the ways and means of pursuing them—we hope to be excused in calling their attention to a few particulars of paramount interest.

The study of the Chinese language, to those who purpose long to remain in this country, cannot be too strongly recommended. Its acquisition will be not only of great personal advantage, but it will give us influence with others, will secure respect, and promote goodwill and friendly feelings. It is, and well it may be, against us, in the eyes of the Chinese, that we know so little of their language, their literature, and their history.

The maintenance of high moral character, with special reference to the power of good example, claims from us in China very much more attention than it has been wont to receive. Such character is of great value; it can neither be counterfeited, nor dishonored. In its best estate, it causes wrath to be conquered by kindness, love to be exercised towards enemies, and friendly offices to be done even

to those who hate us. Its acts are all unequivocal, and as salutary as they are powerful. And if moulded and adorned according to the precepts and rules of the Christian code, it is man's best safeguard and his richest ornament.

The observance of the Sabbath—last, not least—would we recommend with the utmost earnestness and becoming deference. The great Author of our being, knowing the infirmities of our nature, doubtless saw that man needed the rest which this day affords from the excitements of ordinary business and pleasure, with the opportunity also which it gives for more undivided attention to spiritual and eternal interests, and therefore ordained the Sabbath *for man's benefit*. On this high ground, we recommend its observance. Careful recognition of Jehovah's government, cheerful obedience to his laws, are most suitable for such worms as we are. The nations are all his; and he exalteth and abaseth when and whom he pleaseth. Plague, pestilence, stormy winds, and volcanic fires, are all his ministers and fulfill his pleasure. And shall not we fear him, bow submissive to his will, and hallow his Sabbath? Judge, ye who have understanding. Judge ye. B.

ART. VII. *Illustrations of men and things in China: popular notions and allusions to the powers of nature.*

THE few sentences here given will exhibit some of the most current notions of the Chinese upon the heavens, and metaphors drawn from them. The explanations are also those of the Chinese. Few people relish racy sayings and neatly turned allusions better than this people, and few use them more frequently.

1. When the primeval chaos was first separated, then the dual powers began to be fixed.

The idea of chaos is expressed by bubbling, turbid water; heaven and earth are the dual powers; before the chaos was separated, these two powers were mingled and pent up as a chick *in ovo;* but when the renowned Pwankoo appeared, who was the offspring of these powers, then their distinction and operation were apparent. *Pwan* means a basin or receiver, referring to the shell of the egg; *koo* usually means ancient; but here it means (we are told) solid, to secure, intending to show how the first man Pwankoo was hatched from the primeval chaos by the dual powers, and then settled and exhibited the arrangement of the

causes which produced him—(we would add)—a mode of explaining the creation peculiarly Chinese.

2. The light and pure parts of chaos ascended and floated forming heaven.

3. The heavy and foul parts of chaos descended and solidified, forming earth.

Gods are the noble *(yang)* spirits of heaven; demons are the ignoble (*yin*) effluence of earth. The light and pure ether was 10,800 years in rising and forming heaven; the glorious and animated portions concreted and made the sun, moon, planets and stars, which when completed all moved in harmonious concert. The heavy and foul parts that descended were also 10,800 years in solidifying and forming the globe; from the best were made the hills, rivers, and fountains, and when all were completed, cities and towns arose.

4. The sun is the focus of all the male principles.

5. The moon is the type of the great female principle.

The sun is the lord of life; like a great prince, he nourishes and bestows his favors; the moon, his spouse or queen, is matched to him; together they arrange and marshal their nobles and courtiers, *i. e.* the stars and planets.

6. The rainbow is called 蝃蝀 *tae tung*, and is the impure vapor of heaven and earth.

7. The toad in the moon is the bright spirit of the moon.

When the foul vapors rise from the earth, and meet those descending from the sky, a rainbow is the product; it is always opposite to and tallies with the sun, and is duplicated. The Chinese fable that Chang-go drank the liquor of immortality, and straightway ascended to the moon, where she was changed into a toad, which they always trace in the face of the moon.

8. A whirlwind is called a ram's horn.

9. A flash of lightning is called the Thunderer's whip.

10. When the flakes of snow fly in sixes, it is a sign of a fruitful year.

Snow and rain come from the earth, they do not descend from the high heaven. The flakes of snow and the petals of flowers are usually in fives, and when the snow is in sixes it shows a predominance of the *yin* principle, or that of the earth, and by consequence that there will be much rain.

11. "The sun is up three rods," is to say that you are late.

12. "The dogs of Shŭh barking at the sun," is a metaphor for those who learn little from what they see.

13. "The oxen of Woo panting at the full moon," ridicules those who are excessively timid.

The hills of the country of Shŭh were so high that the days were very short, and the dogs on seeing the sun were terrified, and set up a simultaneous howl.—The country of Woo had oxen which feared the heat, and seeing the moon, began to pant, supposing it to be the sun; just as Poo Fun, who, fearing the cold, shivered as he saw the north through a glass screen.

14. 'To cover ones-self with the stars, and to put on the moon,' speaks of a fleet post traveling early and late.

15. 'To be washed by the rain, and combed by the wind,' is a figure for the hard toil of those who are exposed to the weather.

16. To be busy without a purpose is like the clouds driven about without a thought; i. e. such a man is at the mercy of circumstances, as the clouds are driven by the wind.

17. A benevolence which extends to all around is likened to the vivifying spring having legs; i. e. its diffusive goodness is like the heat of spring upon vegetation.

18. When one makes a present to another to show his respect, he says, '[In giving this] I have the simplicity of the man who presumed to teach his betters to sun themselves.'

19. When one engages another to be his advocate, he [politely] says, 'I wish to put my case upon a strength able to turn heaven.'

'In the Sung dynasty, there was a clodpole sunning himself one day; and, being ignorant that the empire contained large palaces with deep apartments, or that people wore silks and furs, he said to his wife, 'people do not know that the sun is warm to their backs; I will go and report it to the king, and he will certainly give me a large reward.'—'To turn heaven' refers to a talented statesman of the Sung dynasty, who by his wise counsels turned the purposes of the emperor, and saved the country from disaster.

20. The kindness which moves one to save another from death is termed a second creation.

21. The affection which induces one to rescue another from death is called a 'second heaven.'

22. He whose power easily vanishes (i. e. depends on the whim of the sovereign) is called 'an ice hill.'

23. The morning stars resemble wise and good men who are neglected and forgotten.

24. The echo of thunder resembles different accounts agreeing.

25. The man who frets himself exceedingly to no use, how does he differ from the man of Ke who feared the sky would fall on him?

This man of Ke was so afraid lest the sky should fall on him, and he be able to find no place to escape to that he could hardly eat or sleep. One told him that the sky was made of solid ether, and would not fall. 'If so,' he replied, 'the heavenly bodies ought not fall down (i. e. set).' 'They are merely the bright spots of ether, and do not injure when they fall.' On hearing this, he was appeased.

26. He who undertakes an affair for which he is not capable nowise differs from Kwafoo who chased the sun.

27. When Confucius finished the *Chun Tsew* and *Heaou King*, the rainbow was changed to pearls

28. The Hyades desire wind, Sagittarius desires rain; they are like two people whose thoughts and wishes cannot agree

ART. VIII. *Benevolent Societies: Medical Missionary Society; Morrison Education Society; Useful Knowledge Society; Singapore Institution Free School; the Anglo-Chinese College.*

THE several benevolent institutions in China, hitherto supported chiefly by the foreign residents, have been kept very much from public view, by the disturbed state of political affairs, during the last two years; it is matter for congratulation, however, to know that in the meantime their operations have been only in part suspended. With the restoration of peace and a thrifty commerce, we trust the friends and patrons of these institutions will have the satisfaction of seeing them prospering and extending their influence more than ever before—an influence as salutary as it is benevolent, acting with nearly equal power both upon the benefactor and the beneficiary. Charity is like the exercise of mercy—'tis twice blessed. It is a pleasure to know, that there are in the foreign community not a few, who are not only ready as they have opportunity, but who seek for occasions, to do, or to aid in doing, those acts of mercy and of charity which are ever due to the poor, the ignorant, and the afflicted.

By the *Medical Missionary Society*, a very great amount of suffering has been alleviated or removed. The Society has established hospitals in three places—one in Canton, one in Macao, and one in Chusan,—at all of which collectively there have been received more than ten thousand patients. Most of them have been from among the poorer classes, but there have been some from the highest ranks. The late imperial high commissioner and governor of these provinces has, very recently, even since his removal from office, sought for medical aid from foreign practitioners. Four medical officers are connected with the Society,—two of whom are, for the time being, absent from China.

The *Morrison Education Society*, attracting less public notice, has not been less successful in its sphere. The effects of its labors are designed to be of the most beneficial and permanent character,—for they touch the mainsprings of society, and give form and shape to the intellectual machinery of those who are to be the organs of communication between this and other nations. It is of great importance that such persons should be thoroughly trained. Hence we think the Society has acted wisely, in resolving so to limit the number of its pupils as to make their education as thorough and complete as possible. In this plan we have had full opportunity to observe its pro-

gress and success. Its school, under the tuition of the Rev. S. R. Brown, was opened early in November, 1839, with six boys; though there have been some changes in the individuals, the number still remains unaltered; and their course of studies has been so shaped as to secure to them, in addition to the principal benefits afforded in their own schools, the best that are now enjoyed in European institutions. The want of proper school-books and apparatus has been very much felt; and it has already become desirable that there be an assistant or an associate tutor in the school. Since the new-year holydays, the trustees have visited and examined the pupils, and were much pleased and well satisfied with their proficiency.

Note. The Library of the Institution, containing between two and three thousand volumes, is open to those who desire to borrow books from it, at the Society's house, near St. Paul's, Macao, under the care of Mr. Brown.

The *Useful Knowledge Society*, wanting both the literary and pecuniary means of carrying on its operations, has been compelled during the last two years to restrict them to the printing of one work—a Chinese Chrestomathy in the Canton dialect—which is now nearly through the press, and will be ready for publication in two or three months.

The sixth Annual Report of the *Singapore Institution Free School*, for 1839–40, kindly forwarded to us,—though not drawn up in so perspicuous a manner, nor published in so neat a style, as we should like to see it,—shows that a very considerable advance has been made during the last year. The whole number of boys on the lists is 208—thus distributed: 15 Macao Portuguese, 4 Armenians, 1 Spaniard from Manila, 2 Jews, 25 Protestant Christians, 13 Klings, 2 Parsees, 3 Cochinchinese, 23 Roman Catholic Christians (not including the Macao lads), 50 Malays, and 70 Chinese. To the list of instructors in the schools, a very valuable acquisition has been made, by securing the entire services of the Rev. J. T. Dickinson. Of the Chinese department of the school, the Report says:

"If compared with European schools, and especially with those of the better sort, our Chinese school cannot be called good. But if it be compared with other Chinese schools (a much fairer criterion), it will not suffer in the comparison. There are some peculiarities of Chinese schools which strike Europeans unfavorably, such as the excessive noise, the committing of whole books to memory, and the exclusive attention paid for the first year or two to the mere learning of sounds without any reference to their meaning. In these respects the school is believed to be better than those schools which are under the uncontroled management of Chinese masters. The peculiarities referred to, however, are not so objectionable as might be supposed by those unacquainted with the Chinese language. So many characters are not to be learned without imposing an enormous

load upon the memory, and accordingly Prémare, the great sinologist, would have even European students of the language commit to memory the Chinese classics after the manner of boys in Chinese schools. The noise of Chinese schools is also in some measure perhaps necessary, for words and tones so closely resembling each other are not to be acquired with closed mouths."

From the *Anglo-Chinese College*, Malacca, no report for the last year has reached us. By recent letters from the Straits, we learn, with deep sorrow, that its late principal, the Rev. John Evans, has been suddenly removed by the cholera—which in November and December was carrying off large numbers of the native inhabitants. The late Rev. J. Hughes was also one of its victims. By the death of Mr. Evans, the sole management of the Institution has devolved on the Rev. James Legge, who arrived at Malacca in January, 1840. We hope soon to be enabled to lay before our readers a particular account of the institution; for the present we can only say that its several classes of Chinese youth, and its printing department, are both continued as hitherto. On page 32 of this volume will be found an account of the origin and design of this institution.

ART. IX. *Calendar for* 1841; *with lists of members of the imperial cabinet; provincial officers at Canton; Portuguese governmentat Macao; British naval and military forces in China; foreign consuls, &c., and other foreign residents, commercial houses, and merchant ships.*

A. D. 1841 corresponds to the 4478th year of the Chinese era, which is computed by cycles of sixty years, the present being the 38th of the 75th cycle, and the 21st in the reign of his imperial majesty Taoukwang. The Chinese at the present time date all their papers, official or otherwise, from the first year in the reign of each successive emperor. Though the reigning sovereign ascended the throne in 1820, he was pleased to ordain that that year should be considered the last of his father and predecessor's, and the next the first of his own reign. They reckon by lunar months; introducing occasionally an intercalary month; their 1st day of the 1st month of this year corresponds to January 23d; an intercalary month occurring between the 21st of April, and the 20th of May. The comparative calendar, on the next page, will enable the reader easily to find the corresponding date of any document, when given only in Chinese, and also *vice versâ*.

Jan.	1st m.	Feb.	1 & 2 m.	Mar.	2 & 3 m.	April	3 m. int.	May.	3 & 4 m.	June.	4 & 5 m.	July.	5 & 6 m.	Aug.	6 & 7 m.	Sep.	7 & 8 m.	Oct.	8 & 9 m.	Nov.	9 & 10 m	Dec.	10 & 11 m
1 *f*	9	1 *m*	10	1 *m*	9	1 *t*	10	1 *s*	11	1 *t*	12	1 *t*	13	1 *S*	15	1 *w*	16	1 *f*	17	1 *m*	18	1 *w*	19
2 *s*	10	2 *t*	11	2 *t*	10	2 *f*	11	2 *S*	12	2 *w*	13	2 *f*	14	2 *m*	16	2 *t*	17	2 *s*	18	2 *t*	19	2 *t*	20
3 *S*	11	3 *w*	12	3 *w*	11	3 *s*	12	3 *m*	13	3 *t*	14	3 *s*	15	3 *t*	17	3 *f*	18	3 *S*	19	3 *w*	20	3 *f*	21
4 *m*	12	4 *t*	13	4 *t*	12	4 *S*	13	4 *t*	14	4 *f*	15	4 *S*	16	4 *w*	18	4 *s*	19	4 *m*	20	4 *t*	21	4 *s*	22
5 *t*	13	5 *f*	14	5 *f*	13	5 *w*	14	5 *w*	15	5 *s*	16	5 *m*	17	5 *t*	19	5 *S*	20	5 *t*	21	5 *f*	22	5 *S*	23
6 *w*	14	6 *s*	15	6 *s*	14	6 *t*	15	6 *t*	16	6 *S*	17	6 *t*	18	6 *f*	20	6 *m*	21	6 *w*	22	6 *s*	23	6 *m*	24
7 *t*	15	7 *S*	16	7 *S*	15	7 *w*	16	7 *f*	17	7 *m*	18	7 *w*	19	7 *s*	21	7 *t*	22	7 *t*	23	7 *S*	24	7 *t*	25
8 *f*	16	8 *m*	17	8 *m*	16	8 *t*	17	8 *s*	18	8 *t*	19	8 *t*	20	8 *S*	22	8 *w*	23	8 *f*	24	8 *m*	25	8 *w*	26
9 *s*	17	9 *t*	18	9 *t*	17	9 *f*	18	9 *S*	19	9 *w*	20	9 *f*	21	9 *m*	23	9 *t*	24	9 *s*	25	9 *t*	26	9 *t*	27
10 *S*	18	10 *w*	19	10 *w*	18	10 *s*	19	10 *m*	20	10 *t*	21	10 *s*	22	10 *t*	24	10 *f*	25	10 *S*	26	10 *w*	27	10 *f*	28
11 *m*	19	11 *t*	20	11 *t*	19	11 *S*	20	11 *t*	21	11 *f*	22	11 *S*	23	11 *w*	25	11 *s*	26	11 *m*	27	11 *t*	28	11 *s*	29
12 *t*	20	12 *f*	21	12 *f*	20	12 *m*	21	12 *w*	22	12 *s*	23	12 *m*	24	12 *t*	26	12 *S*	27	12 *t*	28	12 *f*	29	12 *S*	30
13 *w*	21	13 *s*	22	13 *s*	21	13 *t*	22	13 *t*	23	13 *S*	24	13 *t*	25	13 *f*	27	13 *m*	28	13 *w*	29	13 *s*	1	13 *m*	1
14 *t*	22	14 *S*	23	14 *S*	22	14 *w*	23	14 *f*	24	14 *m*	25	14 *w*	26	14 *s*	28	14 *t*	29	14 *t*	30	14 *S*	2	14 *t*	2
15 *f*	22	15 *m*	24	15 *m*	23	15 *t*	24	15 *s*	25	15 *t*	26	15 *t*	27	15 *S*	29	15 *w*	1	15 *f*	1	15 *m*	3	15 *w*	3
16 *s*	24	16 *t*	24	16 *t*	24	16 *f*	25	16 *S*	26	16 *w*	27	16 *f*	28	16 *m*	30	16 *t*	2	16 *s*	2	16 *t*	4	16 *t*	4
17 *S*	25	17 *w*	26	17 *w*	25	17 *s*	26	17 *m*	27	17 *t*	28	17 *s*	29	17 *t*	1	17 *f*	3	17 *S*	3	17 *w*	5	17 *f*	5
18 *m*	26	18 *t*	27	18 *t*	26	18 *S*	27	18 *t*	28	18 *f*	29	18 *S*	1	18 *w*	2	18 *s*	4	18 *m*	4	18 *t*	6	18 *s*	6
19 *t*	27	19 *f*	28	19 *f*	27	19 *m*	28	19 *w*	29	19 *s*	1	19 *m*	2	19 *t*	3	19 *S*	5	19 *t*	5	19 *f*	7	19 *S*	7
20 *w*	28	20 *s*	29	20 *s*	28	20 *t*	29	20 *t*	30	20 *S*	2	20 *t*	3	20 *f*	4	20 *m*	6	20 *w*	6	20 *s*	8	20 *m*	8
21 *t*	29	21 *S*	1	21 *S*	29	21 *w*	1	21 *f*	1	21 *m*	3	21 *w*	4	21 *s*	5	21 *t*	7	21 *t*	7	21 *S*	9	21 *t*	9
22 *f*	30	22 *m*	2	22 *m*	30	22 *t*	2	22 *s*	2	22 *t*	4	22 *t*	5	22 *S*	6	22 *w*	8	22 *f*	8	22 *m*	10	22 *w*	10
23 *s*	1	23 *t*	3	23 *t*	1	23 *f*	3	23 *S*	3	23 *w*	5	23 *f*	6	23 *m*	7	23 *t*	9	23 *s*	9	23 *t*	11	23 *t*	11
24 *S*	2	24 *w*	4	24 *w*	2	24 *s*	4	24 *m*	4	24 *t*	6	24 *s*	7	24 *t*	8	24 *f*	10	24 *S*	10	24 *w*	12	24 *f*	12
25 *m*	3	25 *t*	5	25 *t*	3	25 *S*	5	25 *t*	5	25 *f*	7	25 *S*	8	25 *w*	9	25 *s*	11	25 *m*	11	25 *t*	13	25 *s*	13
26 *t*	4	26 *f*	6	26 *f*	4	26 *m*	6	26 *w*	6	26 *s*	8	26 *m*	9	26 *t*	10	26 *S*	12	26 *t*	12	26 *f*	14	26 *S*	14
27 *w*	5	27 *s*	7	27 *s*	5	27 *t*	7	27 *t*	7	27 *S*	9	27 *t*	10	27 *f*	11	27 *m*	13	27 *w*	13	27 *s*	15	27 *m*	15
28 *t*	6	28 *S*	8	28 *S*	6	28 *w*	8	28 *f*	8	28 *m*	10	28 *w*	11	28 *s*	12	28 *t*	14	28 *t*	14	28 *S*	16	28 *t*	16
29 *f*	7			29 *m*	7	29 *t*	9	29 *s*	9	29 *t*	11	29 *t*	12	29 *S*	13	29 *w*	15	29 *f*	15	29 *m*	17	29 *w*	17
30 *s*	8			30 *t*	8	30 *f*	10	30 *S*	10	30 *w*	12	30 *f*	13	30 *m*	14	30 *t*	16	30 *s*	16	30 *t*	18	30 *t*	18
31 *S*	9			31 *w*	9			31 *m*	11			31 *s*	14	31 *t*	15			31 *S*	17			31 *f*	19

1. *Nuy Kŏ*, or *Imperial Cabinet, Peking.*

The presiding members of the Nuy Kŏ, (*lit.* Inner Council,) are four principal (*ta heösze*) and two assisting ministers (*heépan to heösze*), alternately Mantchou and Chinese. The present incumbents are

1.	穆彰阿	Muchangah,	a Mantchou.
2.	潘世恩	Pwan Shengan,	a Chinese.
3.	琦善	Keshen,	a Mantchou.*
4.	王鼎	Wang Ting	a Chinese.
5.	伊里布	Elepoo,	a Mantchou.†
6.	湯金釗	Tang Kinchaou,	a Chinese.

2. *Provincial officers at Canton.*

The list contains only the names and common titles, of the officers who are at the head of the provincial government, and most concerned with foreigners, or who are resident at Canton and at Macao. For a complete list of the titles of the provincial officers, the reader is referred to vol. IV., page 529.

督院	governor,	琦善	Keshen *(acting).*
撫院	lt.-governor,	怡良	Eleäng.
將軍	gen.-commandant,	阿精阿	Atsingah.
左都統	1st lt.-general,	玉瑞	Yuhsuy.
右都統	2d lt.-general,	英隆	Yinglung.
學院	literary chancellor,	單懋謙	Shen Mowheen.
海關	com. mar. customs,	怡良	Eleäng *(acting).*
水師提督	admiral,	關天培	Kwan Teënpei.
藩司	com. administration,	梁——	Leäng ——
臬司	com. of justice,	王廷蘭	Wang Tinglan.
運司	com. of gabel,	宋——	Sung ——
糧道	com. for grain,	朱——	Choo ——
廣府	prefect,	余保純	Yu Paoushun.
南海	magistrate,	梁星源	Leäng Singyuen.
番禺	magistrate,	張曦宇	Chang Eyu.
臺道	intendant at Macao,	易中孚	Yih Chungfoo.
民府	sub-prefect.	蔣立昂	Tseäng Leihngang.
香山縣	magistrate,	吳思樹	Woo Szeshoo.
香山縣左堂	sub. mag.	楊維善	Yang Weishen.

* Imperial high commissioner, and acting governor of Kwangtung & Kwangse.
† Governor of the two Keäng, and imperial high commissioner in Chekeäng.

3. *Portuguese government at Macao.*

Adrião Accacio da Silveira Pinto, Governor.
Jozé Maria Rodrigues de Basto, Judge.
João Teixera Lira, commandant.
Bernardo Estevão Carneiro, Procurador.

Present Members of the Senate.—Bartholomeo Barretto; Antonio Joaquim Cortella; João Damasceno Coelho dos Santos; Claudio Ignacio da Silva; Manoel Antonio de Sousa; Bernardo Estevão Carneiro.

4. *H. B. M's ships and vessels on the coast of China, Jan.* 1, 1841,

Under the command of commodore, sir J. J. Gordon Bremer, knt., C. B., K. C. H., commander-in-chief in the East Indies.

Wellesley,	72,	captain T. Maitland. (Flag-ship)
Blenheim,	72,	captain sir H. Le Fleming Senhouse, knt, K. C. H.
Melville,	72,	captain the hon. R. S. Dundas.
Druid,	44,	captain H. Smith.
Calliope,	26,	captain Thomas Herbert.
Samarang,	26,	captain James Scott.
Herald,	26,	captain Joseph Nias.
Larne,	18,	commander J. P. Blake.
Hyacinth,	18,	commander W. Warren.
Modeste,	18,	commander Harry Eyres.
Columbine,	16,	commander T. J. Clarke.
Sulphur,	8,	surveying vessel, commander E. Belcher.

Starling, schooner, tender to Sulphur, lieut-commanding H. Kellett.
Jupiter, armed en flute as troop ship, master-commanding R Fulton.
Louisa, cutter, tender to flag-ship, T. Carmicheal, R. N., commanding.

H. Co's armed steamers	Queen,	master-commanding W. Warden.
	Enterprise,	master-commanding C. H. West.
	Madagascar,	master-commanding J. Dicey.
	Nemesis,	master-commanding W. H. Hall R. N.

The above off Canton river.—The following at Chusan.

Blonde,	24,	captain Thomas Bourchier.
Conway,	26,	captain C. R. Drinkwater Bethune.
Alligator,	26,	acting captain A. L. Kuper.
Nimrod,	20,	commander C. A. Barlow.
Pylades,	18,	commander T. V. Anson.
Algerine,	10,	lieutenant-commanding T. H. Mason.
Rattlesnake,	28,	troop ship, master-commanding W. Brodie.

Young Hebe, schooner, R. R. Quin, tender to Conway, surveying.
Hon. Co.'s armed steamer Atalanta, commander J. Rogers, Indian Navy.

5. *Detail of H. B. M.'s military force at Chusan on 1st January.*

18th regiment, Royal Irish, Lt.-colonel Adams,	487	rank and file.
26th regiment, Cameronians, Lt.-colonel James,	291	,,
49th regiment, Lieutenant-colonel Bartley,	326	,,
Bengal Volunteers, Lieutenant-colonel Lloyd,	402	,,
Madras Artillery, Lt.-colonel Montgomerie C. B.	185	,,
Madras sappers and miners, captain Cotton.	227	,,

Staff officers with H. B. M. *military force at Chusan, Jan. 1st.*

Brigadier-general Burrell, 18th regiment,	Commanding.
Lieutenant Mitford, 18th Royal Irish,	Aid-de-camp.
Major Mountain, 26th Cameronians,	Depy. adjutant-general.
Major Becher, Bengal army,	Depy. quarter-master-general.
Captain Moore, Bengal army,	Depy. judge-advocate-general.
Major Wilson, Bengal army,	Paymaster-general.
Major Hawkins, Bengal army,	Deputy commissary-general.
Captain Smith, Bengal army.	Assistant do. do.

Captain Davidson, Bengal army,	Assistant commissary-general.
Surgeon Grant, Madras artillery,	Superintending surgeon.
Major Stephens, 49th regiment,	Commissioner of public property.
Captain Caine, 26th regiment,	Magistrate.
Lieutenant Dennis, 49th regiment,	Assistant magistrate.
Lieutenant Dunbar, 18th regiment,	Assistant magistrate.

6. *Establishment of Superintendents of the trade of British subjects.*

His excellency, capt. C. Elliot, R N., British plenipotentiary,	Chief Superintendent.
A. R. Johnston, esq.	Deputy Superintendent.
Edward Elmslie, esq.	Secretary and Treasurer.
Mr. A. W. Elmslie,	Clerks in the secretary's office.
Mr. L. d'Almada e Castro,	
Mr. J. d'Almada e Castro,	
John Robt. Morrison, esq.	Chinese secretary and interpreter.
Rev. Charles Gutzlaff,	Joint interpreter,*
Robert Thom, esq.	Joint interpreter,†
Mr. S. Fearon,	Clerks in the Chinese secretary's office.
Mr. J. B. Rodriguez,	
Mr. W. H. Medhurst, jr.	
T. R. Colledge, esq. (absent)	Surgeon.
A. Anderson, esq.	Acting surgeon.

7. *Foreign Consuls.*

French.—Charles Alexandre Challaye, Esquire.
American.—P. W. Snow esq. (W. Delano, jr., esq., *acting vice-consul.*)
Danish.—James Matheson, esq.

Foreign Residents.

Abeel, Rev. David,	*am.*	Burjorjee Manackjee,	*par.*
Almack, W.	*br.*	Burjorjee Sorabjee,	,,
Amroodeen Sumsudeen	*moh.*	Burn, D. L.	*br.*
Anderson, Alexander,	*br.*	Bush, F. T.	*am.*
Ardaseer Furdoonjee,	*par.*	Byramjee Rustomjee,	*par.*
Baldwin, T. R.	*br.*	Calder, A.	*br.*
Bateman, J.	,,	Calder, D.	,,
Baylis, H. P.	,,	Cannan, John H.	,,
Beale, Thomas,	,,	Challaye, C. A.	*fr.*
Bell, William,	,,	Chinnery, George.	*br.*
Blenkin, W.	,,	Clarke, W.	,,
Board, Charles,	,,	Compton, J. B.	,,
Bomanjee Eduljee	*par.*	Coolidge, J. jr., and family.	*am.*
Boone, Rev. W. J., and fam.	*am.*	Couper, W.	*am.*
Bovet, L.	*sw.*	Cowasjee Pallanjee,	*par.*
Boyd, W. Sprott,	*br.*	Cowasjee Sorabjee,	,,
Braine, George T.	,,	Cowasjee Shapoorjee Tabac,	,,
Bridgman, Rev. E. C.	*am.*	Cowasjee Shapoorjee Lungrah,	,,
Brooks, George R.	*am.*	Cox, Richard H.	*br.*
Brown, Rev. S. R., and fam.	*am.*	Crawford, Adam	,,
Bull, Isaac M.	*am.*	Croom, A. F.	,,
Burd, John,	*dan.*	Cursetjee Frommurjee,	*par.*
Burkhardt, F. S., absent	*sw.*	Cursetjee Rustomjee	,,
Burjorjee Manackjee,	*par.*	Dadabhoy Burjorjee,	,,

* Lent to the government of Chusan
† Lent to the senior naval officer at Chusan.

Dadabhoy Byramjee, *par.*
Dadabhoy Rustomjee, ,,
Dale, W. W. *br.*
Davis, J. J. ,,
Delano, Edward, *am.*
Delano, Warren, jr. *am.*
Denham, F. A. *br.*
Dent, John, jr. ,,
Dent, Lancelot. ,,
Dent, Wilkinson. ,,
De Salis, J. H. ,,
Dhunjeebhoy Nasserwanjee, *par.*
Dickson, ——— *am.*
Dinshaw Furdoonjee, *par.*
Diver, W. B. M. D. absent *am.*
Douglass, L. P. *br.*
Drysdale, A. S. ,,
Drummond, F. C. absent ,,
Dudgeon, Patrick, *br.*
Durran, J. A., jr. *fr.*
Eduljee Furdoonjee, *par.*
Elliot, Charles, and family, *br.*
Ellis, W. ,,
Elmslie, Adam W. ,,
Elmslie, Edward. ,,
Erskine, W. ,,
Fanning, W. ,,
Fearon, Christopher. ,,
Fearon, Charles. ,,
Fearon, Samuel. ,,
Fessenden, Henry. *am.*
Findlay, George, *br.*
Fletcher, Angus, ,,
Forbes, D. ,,
Fox, Thomas, absent ,,
Framjee Heerajee, *par.*
Framjee Jamsetjee, ,,
Fryer, W. *br.*
Gemmell, W. absent ,,
Gibb, John D. ,,
Gibb, T. A. ,,
Gillespie, C. V. *am.*
Gilman, Daniel, ,,
Gilman, J. T. *am.*
Gilman, R. J. *br.*
Gray, W. F. absent ,,
Gribble, Henry, and family. ,,
Gully, R. ,,
Gutzlaff, Rev. C., and family. ,,
Halcon, J. M. *sp.*
Hamilton, L., and family. *am.*
Harker, Henry R. *br.*
Hart, C. H. and family. ,,
Harton, W. H. absent ,,
Heerjeebhoy Rustomjee, *par.*
Henry, Joseph. *br.*
Heras, P. de las *sp*
Heron, George. *br.*
Hobson, B., M. B., and family. ,,
Hogarth, ——— ,,
Holgate, H. ,,
Holliday, John, ,,
Holmes, R. ,,
Hooker, James, ,,
Hormuzjee Framjee, *par.*
Hormuzjee Sapoorjee, ,,
How, James absent *br.*
Hubertson, ——— ,,
Hughesdon, C. ,,
Hughes, W. H. ,,
Humpston, G. ,,
Hunter, W. C. *am.*
Innes, James, *br.*
Jalbhoy Cursetjee, *par.*
Jardine, Andrew, *br.*
Jardine, David, ,,
Jeanerct, A. *sw.*
Johnston, A. R. *br.*
Jumoojee Nasserwanjee, *par*
Just, Leonard, absent *br.*
Just, L., jr. ,, ,,
Kay, Duncan J. ,,
Kennedy, G. ,,
Kerr, Crawford, and family, ,,
King, C. W., and family, absent *am.*
King, Edward, *am.*
Lane, W. *br.*
Larruleta, M. *sp.*
Le Geyt, W. C. *br.*
Leighton, H. J., and family ,,
Lejcé, W. R. *am.*
Leslie, W. *br.*
Limjee Bomanjee, *par.*
Lloyd, Charles. *du.*
Lockhart, W. *br.*
Low, W. H. *am.*
Macculloch, A. *br.*
Mackean, T. W. L. ,,
Macleod, M. A. ,,
Mahomedbhoy Alloo, *moh.*
Manackjee Bomanjee. *par.*
Manackjee Pestonjee, *par.*
Markwick, Charles *br.*
Martin, H. ,,
Matheson, Alexander, absent ,,
Matheson, Donald. ,,
Matheson, James. ,,
McMinnies, H. ,,
Melville, A. ,,
Medhurst, W. H., jr. ,,

Moller, Edmund. *pru.*
Möllyer, A, *dan.*
Monk, J. *br.*
Morgan, W. „
Morrison, J. R. „
Morss, W. H. *am.*
Moul, Henry *br.*
Murrow, Y. J. „
Mercer, J. A., and family, „
Merwanjee Dadabhoy, *par.*
Merwanjee Eduljee, „
Merwanjee Jeejeebhoy, „
Millar, John *br.*
Milne, Rev. W. C. „
Nacoda Elias *moh.*
Nacoda Saboo „
Nacoda Seleman. „
Nasserwanjee Bhicajee, *par.*
Neave, Thomas D. *br.*
Nowrojee Cowasjee, *par.*
Nye, Gideon, jr. *am.*
Nye, Thomas, „
Oswald, R. *br.*
Palanjee Dorabjee, *par.*
Pallanjee Nasserwanjee Patell, *par.*
Parker, Rev. Peter. M. D. abs. *am.*
Paterson, A., and family, *br.*
Pattullo, Stewart E. „
Pestonjee Cowasjee, *par.*
Pestonjee Dinshaw, „
Pestonjee Jamsetjee, „
Pestonjee Ruttonjee Shroff, „
Pestonjee Nowrojee, „
Pestonjee Rustomjee, „
Pitcher, N. W. *br.*
Prosh, John „
Pyke, W. „
Ragoonath Juvan. *ind.*
Racine, H. absent *sw.*
Rees, Thomas *br.*
Rickett, John, and family „
Ritchie, A. A. and family. *am.*
Roberts, Rev. I. J. *am.*
Robertson, P. F. *br.*
Rohin Raypall *moh.*
Ryan, James. *am.*
Scott, W. *br.*
Sacksen, C. F. absent *prus.*
Shaikamod Dossboy, *moh.*
Shaikassen Budroodin *moh.*
Shawuxshaw Rustomjee, *par.*
Sherifkhan Kanjee, *moh.*
Shillaber, John *am.*
Shuck, Rev. J. L. and family „
Silverlock, John *br.*
Simpson, J. W. „
Skinner, John „
Slade, John „
Smith, Gilbert „
Smith, John., and family „
Smith, J. M. „
Snow, P. W. absent *am.*
Somjee Visram, *moh.*
Spooner, D. N. *am.*
Stanton, Vincent. *br.*
Staples, Edward A. „
Stevens, T. Woodhouse *am.*
Stewart, C. E. *br.*
Stewart, Patrick, and family. „
Stewart, W. „
Still, C. F. „
Strachan, Robert „
Strachan, W. „
Sturgis, J. P. *am.*
Tait, James, absent *br.*
Talbot, W. R. absent *am.*
Thom, Robert, *br.*
Thomson, W. „
Van Loffelt, J. P. *du.*
Varnham, Warner, *br.*
Walker, J. „
Waterhouse, B. „
Webster, Robert, „
Wetmore, S., jr. *am.*
Wildridge, P. *br.*
Wilkinson, Alfred, „
Williams, S. Wells, *am.*
Wookerjee Jamsetjee, *par.*
Wright, Henry *br.*
Young, Peter „
Yriarte, R. *sp.*
Yruretagoyena, G. de, and fam. *sp.*

Commercial Houses.

A. A. Ritchie.
A. & D. Furdoonjee.
Augustine Heard & Co.
Bell & Co.
Bovet, Brothers, & Co.
Christopher Fearon.
Daniell & Co.
Dent & Co.
Dirom & Co.
D. & M. Rustomjee & Co.
Elgar & Co.
Fergusson, Leighton, & Co.
Fox, Rawson & Co.
Gibb, Livingston, & Co.
Gribble, Hughes, & Co.
Gideon Nye., jr.

Heerjeebhoy Rustomjee.
Holliday, Wise, & Co.
Hooker and Lane.
Isaac M. Bull.
Innes, Fletcher, & Co.
J. A. Mercer.
James Ryan.
Jamieson & How.
Jardine, Matheson, & Co.
John Smith.
L. Just & Son.
Lindsay & Co.
Macvicar & Co.
Olyphant & Co.
Robert Webster.
Russell & Co.
Turner & Co.
W. & T. Gemmell & Co.
Wetmore & Co.
William Scott.

Merchant Ships in China, Jan. 1841.

Acasta, -	*br.*	Ryle,	Jardine Matheson & Co.	294 tons
Akbar, -	*am.*	Dumaresq,	Russell & Co.	642
Ann -	*br.*	Denham,	Jardine Matheson & Co.	
Ann Gales, -	*br.*	Giles,	Dent & Co.	203
Ariel, -	*br.*	Warden,	Dent & Co.	
Bengal Packet,	*br.*	Steward,	Lindsay & Co.	231
Brigand, -	*br.*	Paddon,	Heerjeebhoy Rustomjee.	
Caroline, -	*br.*	Fryer,	C. Fearon,	
Charles Kerr,	*br.*	Arnold,	Jardine Matheson & Co.	463
Danish Oak -	*dan.*	Rabé,	Russell & Co.	300
Dos Amigos, -	*sp.*	Matta,	J. P. Sturgis.	
Duchess of Clarence	*br.*	Buck	W. & T. Gemmell & Co.	274
Eagle,	*br.*	Patterson,		
Elizabeth, -	*br.*	Geffrey,	Jardine Matheson & Co.	
Eben Preble -	*am.*	Hallet,	Russell & Co,	488
Fort William -	*br.*	Hogg,	Jardine Matheson & Co.	1230
Frances Smith	*br.*	Edmonds,	Macvicar & Co.	600
George 4th, -	*br.*	Brownless,		222
Gertrudes, -	*sp.*			
Good Success	*br.*	Fraser,	Jardine Matheson & Co.	
Harriet, -	*br.*	Martin,	Jardine Matheson & Co.	
Hellas, -	*br.*	Baylis,	Jardine Matheson & Co.	
Hope, -	*br.*	Simpson,	Macvicar & Co.	300
Horatio, -	*am.*	Howland,	Gideon Nye, jr.	
John O'Gaunt	*br.*	Robertson,	Turner & Co.	449
Kelpie, -	*br.*	Forbes,	Jardine Matheson & Co.	
Konohasset, -	*am.*	Waterman,	Jardine Matheson & Co.	432
Kosciusko, -	*am.*	Peterson,	J. Shillaber.	
Lady Hayes -	*br.*	W. Strachan,	Jardine Matheson & Co.	
Lambton, -	*br.*	High,	C. Hughesdon.	
Lamheart, -	*br.*	Hopkins,	Dent & Co.	268
Lloyds, -	*br.*	Green,	Lindsay & Co.	463
Lowell, -	*am.*	Remmonds,	Russell & Co.	484
Lydie,	*fr.*	Meshek,	T. W. Stevens.	315
Lyra, -	*br.*	Huberston,	J. A. Durran.	
Manly, -	*br.*	Phillips,	Elgar & Co.	200
Mellish, -	*br.*	James,	Dent & Co.	424
Monarch, -	*br.*	Robertson,	Holliday Wise & Co.	460
Maulmein, -	*br.*	Guy,		
Oneida, -	*am.*	Swift,	G. Nye jr.	
Orwell, -	*br.*	Hews,	Dent & Co.	
Parrock Hall,	*br.*	Parsans,	Dent & Co.	
Premier, -	*br.*	Were,	Gribble Hughes & Co.	561
Prima Donna,	*br.*	Kell,	Dent & Co.	222
Sanderson, -	*br.*	Bushby,	Dirom & Co.	308
Scaleby Castly,	*br.*	Johnstone,	H. Rustomjee.	1256
Scotland, -	*br.*	Cunningham,	W. & T. Gemmell & Co	363
Snipe, -	*br.*	Ade,		

St. George,	*br*	Wright,	Russell & Co.	388
Spy,	*br*	Paterson,	Jardine Matheson & Co.	
Syed Khan	*br.*	Horsburgh,		
Ternate,	*br.*	Cleverly,	Fergusson Leighton & Co.	271
Tomatin,	*br.*	Wingate	Jamieson & How.	428
Urgent,	*br*			
Water Witch,	*br.*	Reynell.	Dent & Co.	200
Westmoreland,	*br.*	Emery.	Lindsay & Co.	405
Wilhelmine Maria	*ham.*	Valentin.		
William,	*am.*	Underwood.		
Young Queen.	*br.*	Holmas,	Jardine Matheson & Co.	

Ships arrived in January.

1st	Bella Marina, *br.*	Wickham,	Sing. and Liv	Bell & Co.
,,	Eagle, *br.*	Patterson,	Chusan,	
3d	Mysore, *br.*	Ward.	Singapore,	
4th	Giraffe, *br.*	Wright,	Manila,	Jardine Matheson & Co.
,,	Defiance, *br.*	Evatt,		
,,	Ernaad, *br.*	Hill.		
5th	Chieftain, *br.*	Clark,	Chusan,	Innes, Fletcher & Co
,,	Florida, *am.*	Falcond,	U. S. & Manila,	G Nye, Jr.
,,	Rafaela, *sp.*	———	Manila,	
,,	Isabella II, *sp.*	———	Manila,	
14th	Clifford, *br.*	Sharpe,	Manila	
15th	Dartmouth, *br.*	Jacob,	Bombay,	Jardine Matheson & Co.
,,	H. M. F. S. Dänaide 18, Rosamel,		Manila,	
19th	Lema, *am.*	Endicott,	Sing and Bom	Russell & Co.
21st	Herald, *br.*	Watt,	London,	
22d	Kingston, *br.*	Maclean,	Sing and Bom.	
,,	Black Swan, *br.*	Hart,	Singapore,	
,,	Hamilton, *am.*	Kilham,	Manila,	
31st	Folkestone, *br.*	Jolly,	London.	

ART. X. *Journal of Occurrences; commercial business: negotiations; cession of Hongkong; treaty; Chusan; public affairs.*

FEB. 18th. The occurrences during the past month, no space is left us now to detail: suffice it to say: 1; the blockade not being raised, commercial business remains in statu quo; a few merchants only are in Canton, and they, "in a very unpleasant neighborhood just now," are ready to leave: 2; negotiations have nearly reached their ne plus ultra: 3; Hongkong has been ceded to the British crown, and Chuenpe restored to the Chinese: 4; a treaty is understood to be in an advanced state, and must soon be exchanged or rejected: 5; the evacuation of Chusan has commenced; and the whole of the British forces there, with the prisoners at Ningpo, are soon expected to arrive at Hongkong: 6; the aspect of public affairs is indeed, at this moment, of a very ominous cast; and it is believed by almost every Chinese, so far as we know, that the emperor will discard the acts of his minister Keshen; and in this belief they are supported by the assembling of troops and other hostile movements, and by imperial edicts and other official papers. Some of these documents are in our possession, and shall appear in our next number. We are inclined to think, but are by no means strong in the opinion, that Keshen will stand. It is said three new commissioners are on their way to join—or as some will have it—to supersede him. We subjoin three official papers.

No. 1. *To Her Britannic Majesty's Subjects* Macao, 20th January, 1841

Her Majesty's plenipotentiary has now to announce the conclusion of preliminary arrangements between the imperial commissioner and himself involving the following conditions.

1. The cession of the island and harbor of Hongkong to the British crown. All just charges and duties to the empire upon the commerce carried on there to be paid as if the trade were conducted at Whampoa.

2. An indemnity to the British government of six millions of dollars, one million payable at once, and the remainder in equal annual instalments ending in 1846.

3. Direct official intercourse between the countries upon equal footing.

4. The trade of the port of Canton to be opened within ten days after the Chinese new-year, and to be carried on at Whampoa till further arrangements are practicable at the new settlement.

Details remain matter of negotiation. The plenipotentiary seizes the earliest occasion to declare that Her Majesty's government has sought for no privilege in China exclusively for the advantage of British ships and merchants, and he is only performing his duty in offering the protection of the British flag to the subjects, citizens, and ships of foreign powers that may resort to Her Majesty's possession. Pending Her Majesty's further pleasure, there will be no port or other charges to the British government.

The plenipotentiary now permits himself to make a few general observations. The oblivion of past and redressed injuries will follow naturally from the right feeling of the queen's subjects:—Indeed it should be remembered that no extent of modification resulting only from political intervention can be efficacious in the steady improvement of our condition, unless it be systematically seconded by conciliatory treatment of the people, and becoming deference for the country, upon the threshold of which we are about to be established. The plenipotentiary can only presume to advert very briefly to the zeal and wisdom of the commander of the expedition to China: and to that rare union of ardor, patience, and forbearance which has distinguished the officers and forces of our arms at all points of occupation and operation. He is well assured the British community will sympathize cordially with him in their sentiments of lasting respect for his excellency and the whole force, which he is ashamed to express in such inadequate language.

He cannot conclude without declaring that next to these causes the peaceful adjustment of difficulties must be ascribed to the scrupulous good faith of the very eminent person with whom negotiations are still pending.

(Signed) Charles Elliot, H. M. Plenipotentiary in China.

Circular. To Her Majesty's subjects.

Macao, 20th January, 1821.

Her Majesty's plenipotentiary considers it incumbent upon himself to lose no time in assuring the commercial community that he will use his best efforts with her majesty's government to secure an early and entire advance of their claims for indemnity. And mindful of the interests of parties in India, he will not fail respectfully to move the Right Honorable the Governor general of India to second these purposes as far as may seem just to his lordship.

(Signed) Charles Elliot. Her Majesty's Plenipotentiary.

No. 2.

Proclamation. *By Charles Elliot, esq., a captain in the royal navy, Chief Superintendent of the trade of British subjects in China, and holding full powers, under the Great Seal of the United Kingdom of Great Britain and Ireland, to execute the office of Her Majesty's commissioner, procurator, and plenipotentiary in China.*

The island of Hongkong having been ceded to the British crown under the seal of the Imperial minister and high commissioner Keshen, it has become necessary to provide for the government thereof, pending Her Majesty's further pleasure.

By virtue of the authority therefore in me vested, all Her Majesty's Rights, Royalties, Privileges of all kinds whatever, in and over the said island of Hongkong, whether to or over lands, harbors, property, or personal service, are hereby declared, proclaimed, and to Her Majesty fully reserved.

And I do hereby declare and proclaim, that, pending Her Majesty's further pleasure, the government of the said island shall devolve upon, and be exercised by, the person filling the office of Chief Superintendent of the trade of British subjects in China for the time being.

And I do hereby declare and proclaim, that, pending Her Majesty's further pleasure, the natives of the island of Hongkong, and all natives of China thereto resorting, shall be governed according to the laws and customs of China, every description of torture excepted.

And I do further declare and proclaim, that, pending Her Majesty's further pleasure, all offenses committed in Hongking by Her Majesty's subjects, or other persons than natives of the island or of China thereto resorting, shall fall under the cognizance of the criminal and admiralty Jurisdiction, presently existing in China.

And I do further declare and proclaim, that, pending H. M.'s further pleasure, such rules and regulations as may be necessary from time to time for the government of Hongkong, shall be issued under the hand and seal of the person filling the office of Chief Superintendent of the trade of British subjects in China for the time being.

And I do further declare and proclaim, that, pending Her Majesty's further pleasure, all British subjects and foreigners residing in, or resorting to the island of Hongkong, shall enjoy full security and protection, according to the principles and practice of British law, so long as they shall continue to conform to the authority of Her Majesty's government in and over the island of Hongkong, hereby duly constituted and proclaimed.

Given under my hand and seal of office, on board of Her majesty's ship Wellesley, at anchor in Hongkong Bay, this twenty-ninth day of January, in the year one thousand eight hundred and forty-one. (Signed) CHARLES ELLIOT.

GOD SAVE THE QUEEN.

(True Copy) EDWARD ELMSLIE Secretary and Treasurer, &c.

No 3.

BREMER, Commander-in-chief, and ELLIOT, plenipotentiary, &c. &c., by this Proclamation make known to the inhabitants of the island of Hongkong, that that island has now become part of the dominions of the Queen of England by clear public agreement between the high officers of the Celestial and British Courts: and all native persons residing therein must understand, that they are now subjects of the Queen of England, to whom and to whose officers they must pay duty and obedience.

The inhabitants are hereby promised protection, in her majesty's gracious name, against all enemies whatever; and they are further secured in the free exercise of their religious rites, ceremonies, and social customs; and in the enjoyment of their lawful private property and interests. They will be governed, pending her majesty's further pleasure, according to the laws, customs, and usages of the Chinese (every description of torture excepted), by the elders of villages, subject to the control of a British magistrate; and any person having complaint to prefer of ill-usage or injustice against any Englishman or foreigner, will quietly make report to the nearest officer, to the end that full justice may be done.

Chinese ships and merchants resorting to the port of Hongkong for purposes of trade are hereby exempted, in the name of the Queen of England, from charge or duty of any kind to the British government. The pleasure of the government will be declared from time to time by further proclamation: and all heads of villages are held responsible that the commands are duly respected and observed.

Given under Seal of office, this 1st day of February, 1841.